THE LIBERATOR IS PUBLISHED EVERY FRIDAY MORNING. AT THE ANTI-SLAVERY OFFICE, 21 CORNHILL. EOBERT F. WALLCUT, GENERAL AGENT.

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TERMS-Two dollars and fifty cents per annum, advance.

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e ed three times for 75 cents-one square for \$1 00. The Agents of the American, Massachusetts, sylvania and Ohio Anti-Slavery Societies are authorisel to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial mittee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACESON, ELLIS GRAY LORING, EDNEND QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

very question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

THE U.S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

No Union mith Glaveholders!

T' Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER PUGITIVE SLAVES—AN engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a repre-sentation for sLAVES—for articles of merchandize, under the name of persons . . . . in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; AND THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-TATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT."- John Quincy Adams.

Our Country is the Worlt, our Countrymen are all Manfind.

J. B. YERRINTON & SON, PRINTERS.

VOL. XXIV. NO. 17.

# BOSTON, FRIDAY, APRIL 28, 1854.

## WHOLE NUMBER 1032.

es to the nation, we cannot daily obtained the pleasure of giving the following correspondence to arr readers. We believe it will give a stisfaction to ar friends, as it has been a source of pride to us.

BATON ROUGE, LOUISIANA, March 30, 1854. Sin: The undersigned have been appointed a bat Committee, on the part of the Senate and onse of Representatives of the State of Louisiana, transmit to you the accompanying resolutions, animously adopted by both branches of the Gen-

a the perfurmance of this agreeable duty, and in conveying to you the sentiments which originatel and led to their adoption with such entire ity, we beg leave to say, that while we cherthinking a surface of the emancipation of a nation on political tyranny and oppression, and are ever y to receive them to our homes and hearts, the eral Assembly of the State of Louisiana, in the ting these resolutions, have been actuated niy by a high sense of your enlightened and political principles, as specially indicated by ble defence, in the midst of a fanatical op m, of those great constitutional rights, and sentional and fraternal sentiments, which are sulted to unite and harmonize the diversified rests of the country, and to cement the union hose States, on the perpetuity of which repose highest hopes and dearest interests of man-

With these views and feelings, in the discharge with these views and teelings, in the discharge the dities assigned to us, in the name of the tople of Luisiana, we invite you to the freedom of hospitalities of our capital, and avail of the casion to add the expression of our individual sideration and respect.

Committee on the part of M. RYAN,
J. G. DERUSSEY,
F. H. HATCH,
GEO. C. MCWHORTER,
D. CORCORAN,
Committee on the part
of the House of Representatives. D. CORCORAN, sentatives.

To Mr. John Mitchel, Editor of the Citizen, New

ESOLUTION INVITING JOHN MITCHEL TO THE SEAT OF GOVERNMENT OF THE STATE.

GOVERNMENT OF THE STATE.

Resolved, by the Senate and Huses of Representatives of the State of Louisiana. in General Assembly convened. That the distinguished patriot and exile,

JOHN MITCHEL, in consideration of his exalted charsons Mirchell, in consideration of his exatted char-seter, his pre-eminent ability, and just and expand-ed national sentiments, as particularly exemplified in his late letter on the subject of Southern institu-tions, he, and is hereby, invited to the soat of Gov-

Be it further Readyed, etc., that a committee of two members, on the part of the House, be, and they are hereby appointed, to transmit a copy of these resolutions to John Mitchel.

JNO. M. SANDIDGE,

Speaker of the House of Representatives. ROBERT C. WICKLIFFE,
President pro tem. of the Senate.
Approved, March 16, 1854.

P. O. Herbert,
Governor of the State of Louisiana.

MR. MITCHEL'S REPLY. To the Joint Committee of the Senate and House of Representatives of Louisiana.

Representances of Houseana.

New York, April 7, 1854.

Gentlemen: Your very kind and courteous letter has just been received, enclosing a resolution of the Legisliture, which extends to me the distinguished honor of an invitation to the hospitalities of your State capital. It is indeed a distinction wholly unexpected, and I fear hardly merited; but

nest pleasure, and will always be remembered My warmest thanks are especially due for this high and authoritative recognition of the cause of Irish nationality, for which cause I, as well as many better men, have for years endured the most urious refinements of malignant vengeance at the ands of our country's enemies. And now that he corrupt Parliament, Press, and Administration England are eagerly heaping deadly insults and

hus, it is, to me at least, much more than a com-ensation that I am addressed with fraternal re-pect, and my hand is grasped in friendship by a higher and prouder race of freemen than Europe has known for two thousand years. The course which I have taken as a journalist. some questions of vital public interest, and which is had the good fortune to meet with the marked aproval of the Legislature of Louisiana, was dic-

approval of the Legislature of Louisiana, was die-tited solely by my own long-settled opinions and feelings. The ungenerous imputation which has been made—that I took that course, in order to court and flatter the South at the expense of the North—the North where I have made my own home—must, to Southerners, appear irrational home—must, to Southerners, appear irrational enough. And even those who make such a charge must themselves disbelieve it, for obvious reasons. In truth, I took no thought of South or of North at In truth, I took no thought of South or of North at all—of sectional interests or geographical parallels of latitude; but, on a great question of social polity arising for discussion, I felt myself entitled, and indeed bound (having to conduct a journal at all) to deal with the same, plainly and independently. If my conclusions differ from those of several politicians, orators and philosophers of these parts, perhaps it is because I have drawn mine from some considerable study of history and politics in ancient and modern times, and not exclusively from the papers of Old England, the lecturers of New England, and the Gospel according to the apostles of Progress. Once for all, I refuse to believe that human wisdom and virtue were born about the beginning of the nineteenth century—were cradled in Exeter Hall—were suckled, like the twins of Rhea Silvia, by a she-wolf (or strong-minded female)—and have reached their highest development and bright consummate hossoming in a Garrisonian' of Boston, howling against the Union as a dog bays the moon.

a dog bays the moon.

You will not condemn nor wonder at the zeal of Jou will not condemn nor wonder at the zeal of a stranger and a refugee for that Union. In my case, it is not unnatural. To me, from my childhood, the United States has been a sacred Unity—one and indivisible—the completest, grandest achievement and monument of the courage and wit of man in modern times. The admiration became a passion; and the passion led me far, and cost me dear; but the dearer it has cost me, the more icalcar: but the dearer it has cost me, the more jeal-custy and proudly I cherish now my old faith and hope; now when the banner I gazed on so long from hopeless distance, with 'the desire of the

JOHN MITCHEL.

SOUTHERN BRETHEN.

The great body of Northern ministers have been all along the most pugnacious defenders of Southern professors. Slaveholding or not, they would rush to their defence as for an own brother. Now see what these dear brethren in the Lord's ay on the great clerical petition:—

'This is a sad affair, not for the country, but for Christianity, so shamefully outraged in "the house of its friends." Professionally, we cannot be supposed to feel indifferently towards the ministerial character. When in their place, engaged in their appropriate work, no class of men in the country is more highly esteemed than ministers of the great clerical petition in the country because their country's peace. They richly merit the rebules after their country's peace. They richly merit the rebules and must blame themselves, if, hereafter, they find themselves shounded as disturbers of the public peace, and the religion they profess and teach and must blame themselves, if, hereafter, they find themselves shounded as disturbers of the public peace, and the religion they profess and teach and must blame themselves, if, hereafter, they find themselves shounded as disturbers of the public peace, and the religion they profess and teach and must blame themselves, if, hereafter, they find themselves shounded as disturbers of the public peace, and the religion they profess and teach and must blame themselves, if, hereafter, they find themselves shounded as disturbers of the public peace, and the religion they profess and teach and must blame themselves, if, hereafter, they find themselves shounded as disturbers of the public peace, and the religion they profess and teach and must blame themselves in the dust their country speace.

'It has all the appearance of that priestly arrogance with which councils and synods were whith and the country defined the countr

as arrogant—as abominable and as monstrous—
as the pretension of the man of sin, and son of
perdition, sitting in the temple of God, assuming
to be God. These ministers, too, we believe, all
profess to be Protestants, and to hold in atter detestation the Pope of Rome; and yet no Pope ever,
by "great swelling words," more explicitly claimed to be God's vicar, to control the temporal affairs
of earth, than have these ministers in this remonstrance.—Gleesburg Religious (!) Herald.

The God of the monoid only preserve domestic servitude, but we can
deen domestic servitude, but we can
default from the power of the world.

With firmness and judgment, we can open up
the African slave emigration again—to people the
noble region of the tropics. We can boldly defend
the noble region of the tropics. We can boldly defend
the support of the world.

With firmness and judgment, we can open up
the African slave emigration again—to people the
noble region of the tropics. We can boldly defend
the support of the world.

With firmness and judgment, we can open up
the African slave emigration again—to people the
noble region of the tropics. We can boldly defend
the visual support of the world.

United States, who have had the blessings, not on
ly of civilization, but of Christianity. Can any
man pretend to say they would have been better
off in the barbarian state of their native wildness?

And has not the above.

the South.

The excuse for bringing the religious influence of the Nethe North to bear against the passage of the Ne-braska bill, is, that it involves the violation of the moral law. It is assumed that it is sinful to hold slaves, and sinful for Congress to recognize the

the religious press, and the ministers of the gospel, go preach the kingdom of God.—Louisville (Ga.) Christian Index. (Baptist.)

Honorable Exceptions. We are glad to find that the names of our acquaintances and friends, Dr. S. H. Cone, O. B. Judd, and W. H. Wyckoff, are not signed to that 'Protest in the name of Almighty God, and in His presence,' recently sent from the city of New York to the American Confrom the city of New York to the American Congress. They had the moral firmness to withstand the fanatical tempest which occasionally sweeps along the spiritual sky of Gotham, and on which certain clerical gentlemen there can ride with the mad enthusiasm and earnestness of wierd sisters.—Louiscille (Ky.) Western Recorder. (Boptist.)

The New York Journal of Commerce published the following

From a Subscriber at Macon, Ga.

The Abolitionism of the North is too strong for your Conservatism and common justice, on the Nebraska bill. The simple truth is, it will not do to confide in the North, on the negro question, and the Southern people know it. The Abolition rising-up, headed by a fanatical clergy in your regions, will engender a corresponding ill-temper at the South. The North is not advancing so fast as the South. The North is not advancing so fast as the South in her imanufacturing; soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the South in her imanufacturing is soon the latter the south in her imanufacturing is soon the latter than t the South in her manufacturing; soon the latter will compete in most things successfully in home consumption; and then nothing but commerce will hold the Union together, for identity of feeling and interest the two sections have not. The pro-ducts of the soil of the South will always control while organized anti-slavery has practically contributed to the annexation of Texas, the raid on Mexico and other south will always control the commerce of the whole country, and therefore the South will be far more independent than the North. Nothing will arouse and strengthen Southern manufacturing more than a high anti-Southern excitement at the North, by keeping Southern people at home! Another thing—the enhanced prices of almost every thing North that have prevailed for some time, will enable the Southern section to do better at home. Many things tend to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has practically end of the triumphs, orga

accustomed to harl their ghostly thunder at the head of heretical rulers and their people.

"We here record our protest against this " protest." Their claim to speak as the vicars of Almighty God to the American Congress on the Nebraska bill, or any other subject, is as empty and as arrogant—as abominable and as monstrous—

see a subject, is as empty and subject as a subject, is a subject, is as empty and subject as a sub

And has not the attempt to suppress, by force, thi respondent of one of the Charleston dailies gives a list of those New York elergymen, who refused to passage" tenfold! The good old Las Casas, 1519, respondent of one of the Charleston dallies gives a list of those New York clergymen, who refused to sign the petition to Congress against the passage of the Nebraska bill. The only Baptist minister whose name is given is that of Rov. Spencer H. Cone, D.D. It is probable that there were others unknown to the correspondent, whose names are not appended to the memorial. Dr. Cone has, so far as we know, always been a firm and consistent opponent of the abolitionist party. He was a member of the Home Mission Board when that Board refused to appoint Roy. J. E. Reeves, of this State, as a Domestic Missionary, because he was a slaveholder. Dr. Cone carnestly opposed this action to the last. When the Boston Foreign Mission Board passed its resolution, which cut off the Baptists of the South from an equal participation in the privileges of the Foreign Mission enterprise, Dr. C. sympathised warmly and openly with the South.

The excuse for bringing the religious influence of the North to hear against the passage of the North Roy and the Roy of the North Roy of Europe, why not open up the tropics to the poor African? The one region is as eminently suited to them as the other is to the white race.—

There is as much philanthropy in one as the other. We have been too long giverned by pashm-singing

slaves, and similar for Congress to recognize the rights of slaveholders. But if God's word does not condemn a man for holding slaves, how can it be proved that Congress has not a moral right to recognize the institution! be proved that Congress has not a moral right to recognize the institution?

It is not our purpose to enter into the merits of this measure, but simply to protest against making it a moral question, and arraying against it the religious sentiment of any portion of the nation.

Let politicians and statesmen discuss questions pertaining to banks, tariffs and territories, but let

gions suited to African slavery, between us and Brazil, will fall under the control of these two slave powers, in some shape or other, either by treaty or actual possession of the one government or the other. And the statesman who closes his eyes to these results, has but a very small view of eyes to these results, has but a very small view of the great questions and interests that are looming up in the future. In a few years, there will be no investment for the two hundred millions, in the annual increase of gold on a large scale, so profit-able and so necessary, as the development and cui-tivation of the tropical regions, now slumbering in rank and wild luxuriance. If the slaveholding race in these States are but true to themselves, they have a great destiny herers them. they have a great destiny before them.'

## SELECTIONS.

for some time, will enable the Southern section to do better at home. Many things tend to weaken the ties of Union, and nothing in the end may save it.

The combined effort at the North cannot free the negroes at the South; nothing but money can do it, and that the North, out of the cities, has not. The masses there are much poorer than at the south. But, even if they could and would, it would be a great question in the end, who is the most injured. Whilst only one out of every three

itself in his daily life and conversation. It never made the system was abandoned. The 'questioning policy' only made them hypocrites—not anti-slavery: and were men fools because they chose not to be perpetually cheated Besides, that policy was laid aside after 1840, and if the Tribune is to be believed, their gracious state lasted till 1850. Has that paper no recollection about the 'TAYLOR, FILLMORE, AND FREE SOIL' campaign of 1848? Had they then fallen! If so, those who then cheated the country should be a little modest with their reproaches of antislavery men for refusing to support the subsequent god-fathers of the secondrel act.

It would not be possible to produce more fata illustrations of the stupid, absurd, imbecile 'questioning policy' than Fillmore and the Everetts afforded. Is it possible the Tribune desires the holy cause of freedom to be entrusted to such hands! But if the questioning policy—utterly childish for a long pull—is so valuable, why don't the Tribune try it, instead of the spiting policy? Try it, friend—try it, instead of the spiting policy? Try it, friend—try it yourself. Specimen number 3.

'Always asserting and exercising the right of avow—

Always asserting and exercising the right of avowing and maintaining burown opinions without abatement, we are prepared, hereafter as heretofore, to do the good that is practicable, rather than attempt the ideal better which is unattainable. We dislike national nominating Conventions, and would rejoice if none should evermore be held; yet we may very properly support candidates who shall have been nominated by such Conventions. We detest all such Platforms as that shoved under Gen. Soott at Biltimore in '52; yet we glory in our ardent support of the candidates, in spite of the Platform. So it may be again.'

Treedom and of the human race, which Gen. Pierce is conspiring to betray, requires that we should save religion, at least from any responsibility for a crime deep beyond any ordinary measure of human guilt. We trust we shall not be called on to say more.—Independent Democrat, Concord, N. H.

DOUGLAS VS. THE CLERGY.

Full two-thirds of Sonator Douglas's letter is taken up in berating the clergy for 'having solemnly protested, in the presence and in the name

who shall have been nominated by such Conventions. We detest all such Platforms as that shoved under Gen. Scott at Bultimore in '52; yet we glory in our arder it may be again.'

Thousands of the readers of that splendid paper read that with pain and diagust. Always talking against slavery, then offering beforehand to clothe it with all the powers of the nation, so far as its more pugnacious supporters may insist. And never could a worse time have been selected to say this. Such compromising, spineless imbecility in the north has brought the country to the verge of ruin; and now when every effort is making to bring it at last to an inflexible stand for liberty, what could be covered its istrous than for that influential paper to offer to go again to Baltimore, take up its candidates, and its platform, too. if he can but have the potential privilege of spitting on it! Congressional doughfaceism cannot equal that. Surely the people must look alone to themselves and to God, if we are to escape the gulf yawning before us.

Ready to make the most of every 'implement' that came to hand for freedom, we, with the free press of the country, forgot the past, and spoke a kind word for the Tribune, when it laid off the shackes of a slave party. Hope cheered us that that powerful press at last had come to the conclusion to each other on this great subject. We are not entirely hopeless now, for we really think it would

The above we clip from a long article in the last Patriot, the authorship of which has been attributed (we trust unjustly) to a clergyman in this city. Be the author who he may, however, its gammon is a little too transparent for this community. We have no disposition to magnify the faults of Gen Pierce. Our readers and the public generally will near us witness, that, not only during the presidential election, but at all times, we have treated aim with great forbearance. If, in time to come,

REFUGE OF OPPRESSION.

From the Citizen, April 15.

COMPLIMENT FROM THE LEGISLATURE

OF LOUISIANA.

Although it is our general practice in the Cuitzen and with a contracting the following time of the publication of complimentary address to the Ettiper, we cannot deny ourselves the honor to be, your obedient servant,

JOHN MITCHEL.

JO

priate tool, for we do not recollect that with all its 'wislom,' it ever supported many candidates who would do anti-slavery work. Like the man who was pumping water with all his might into a tub with the bottom out, because his wife was in too much of a hurry about her washing for him to get another.

Slavery is cautious, absolute, inexorable in the selection of implements, while the Tribune and its whigs have been totally indifferent whether they were rast-steel, pewter or basswood, if only they had whig handles. We submit who has followed southern example, and who most needs a little of its 'homely wisdom.'

Had Tribune whigs, instead of resisting the common sense policy of anti slavery men, supported none but such as could be relied on to do the work of liberty, slavery would have been defeated in every issue.

Now the specimen number 2.

'Fiftem years ago, political anti-slavery, at least in the north, acted upon what may be termed the "question policy." This system made very good anti-slavery men, or other, who have decidedly fallen from grace since the system was abandoned.'

The 'questioning policy' only made them hypocrites—not anti-slavery: and were men fools become the supported and the monthly concert in the South Church in its city,' is all gammon; and every member of that Church knows it. Every man acquainted with his babits, in Concord, knows it. Thousands, in early every part of the State, know, if he had a religious element in his character, it never showed itself in his daily life and conversation. It never prevented his doing those things which, in irreligious men, would have been deemed worthy of denotities—not anti-slavery: and were men fools become the supported many others, who have decidedly fallen from grace since the system was abandoned.'

that powerful press at last had come to the conclusion to make its words and acts hear some relation to each other on this great subject. We are not entirely hopeless now, for we really think it would prefer to be excused from another Campaign of Expectoration. Specimen number 4 completes the varieties of one article.

'We are quite indifferent to terms or names, and only tenacious as to essential results. We trust the upholders of the Missouri Restriction in Ohio, Indiana, Illinois, Michigan, Wisconsin and Iowa, are about to desist from their past squables, unite on common candidates, and elect them by triumphant majorities in the elections of the current year; and whether they shall be called 'Whigs,' 'Free Soilers,' or something else—we do not care one button. It is enough for us to know that the existence of these evils would palliate or excuse the sum of all villanies, or as if there were another this case.

The whole case is simply this: The north must the whole case is simply this: The north must

The whole case is simply this: The north must gird-up its loins, hay aside compromising forever, politically and morally behead its truitors, and mine—concentrate its energies for this desperate conflict for liberty and for country. All short of this is useless nonsense. Just as well give up the ship now, as after whining about it a little longer.

But the Mighty Illinoian branches out into the climax of clap-trap, claiming for the huge Nebras-ka Swindle all that the Pilgrims of Plymouth Rock ever claimed—the right of self-government. It is a "Mayflower charter." There is no check imposed in the bill, except what the Constitution of the Union imposes, and the people may make such laws as they please. False, every word. Why, the Constitution declares that Congress shall make the needful rules and regulations concerning the ter-GEN. PIERCE'S PIETY.

Twice a day he regularly attends public worship, when no President was ever known to attend but once; nor is he borne in an elegant carriage, with liveried servants, and horses prancing in the consciousness of the rich caparison and nodding plumes they wear. Nothing of all this pride of display. He walks the long way to the church and on the most sultry and dusty days; and when he reaches the church, he enters it like a plain man and a common citizen, and as such takes any seat that is offered him among the humble worshippers. Nor does he attend once or twice only during the day; not unfrequently he is found at the third service, as on the Sabbath above. . . Nor does he only attend: he listens with respectful attention to the plain sermon adapted to plain people, and listens, as we venture to say, with more interest and respect from the fact that it is a plain and honest sermon. Nor does he only go and listen; he gires, and he gives liberally, whenever calls are made upomhis generosity.

Now, every one who knows the President knows this is not artificial, and for the occasion only. It is from the promptings of the heart, and no more than whalt was seen in him, from year to year, in the same quiet and unostendations veay, he was seen the same quiet and unostendations veay, he was seen that the South Church in this city and often at the 'conference' and the monthly concert, in the dim and humble room beneath.

The above we clip from a long article in the last

A New Hampshire paper says-

'After appearances began to indicate that the Democracy had get a pretty severe drubbing at the ate election, one of the Unterrified was explaining he cause to another, and attributed it to the Neraska bill. "The Nebraska bill," said the inteligent sovereign, "there's m mey knough in the reasury—sehy don't they pay the d—d thing, and have it out of the way?"

I beg leave to present to the Senate a petition with some fifteen thousand names appending to it, upon a very singular and novel subject. The petitioners represent that certain physical and mental phenomena of mysterious import have become so prevalent in this country and Europe as to engross a large share of public attention. A partial analysis of these phenomena attents the suitance. a large share of public attention. A partial analysis of these phenomena attests the existence—first: Of an occult force which is exhibited in sliding, raising, arresting, holding, suspending, and otherwise disturbing ponderable bodies, apparently in direct opposition to the acknowledged laws of matter, and transcending the accredited power of the human mind. [Laughter.] Secondly: Lights of different degrees of intensity appear in dark rooms where chemical action or phosphorescent illumination cannot be developed, and where there are no means of generating electricity or of producing combustion. Thirdly: A variety of sounds, frequent in occurrence and diversified in character, and of singular significance and import, consisting of mysterious rapping, indicating the presence of invisible intelligence. Sounds are often heard like those produced by the prosecutor of mechanical operaintelligence. Sounds are often heard like those produced by the prosecutor of mechanical operations, like the hourse murmur of the winds and waves mingled with the harsh creaking noise of the masts and rigging of a ship laboring at sea. Concussions also occur, resembling distant thunder, producing oscillatory movements of surrounding objects, and a tremulous motion of the premises upon which these phenomena occur. Harmonious sounds, as that of human voices, and other sounds, resembling those of the fife, drum, trumpet, &c., have hear preduced without any risible account. have been produced without any visible agency. Fourthly: All the functions of the human body and mind are influenced in what appear to be certain abnormal states of the system, by causes not yet adequately understood or accounted for. The

yet adequately understood or accounted for. The occult force or invisible power frequently interrupts the normal operations of the faculties, suspending sensation and voluntary motion of the body to a deathlike coldness and rigidity, and discusses hitherto considered incurable have been entirely eradicated by this mysterious agency. The petitioners proceed to state that two opinions prevail with respect to the origin of these phenomena—one ascribes them to the power and the intelligence of departed spirits operating upon the elements which percade all material forms; the other rejects this conclusion, and contends that all these results may be sion, and contends that all these results may be accounted for in a rational and satisfactory mancounted for in a rational and satisfactory man-r. The memorialists, while thus disagreeing as to the cause, concur in the opinion as to the occur-rence of the alleged phenomena, and in view of their origin, nature and hearing upon the interests their origin, mature and bearing upon the interests of mankind, demand for them a patient, rigid scientific investigation, and request the appointment of a scientific commission for that purpose. I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation. I make it a rule to presentany petition to the Senate which is respectful in its terms, but having discharged. it a rule to present any petition to the Senate which is respectful in its terms, but having discharged this duty, I may be permitted to say that the prevalence of this delusion at this age of the world, among any considerable portion of our citizensy must originate, in my opinion, in a defective sy tem of education, or in a partial derangement of the mental faculties, produced by a diseased condition of the physical organization. I cannot, therefore, believe that it prevails to the extent indicated in this registion. Different ages of the world have tion of the physical organization. I cannot, therefore, believe that it prevails to the extent indicated in this petition. Different agos of the world have had their peculiar delusions. Alchemy occupied the attention of eminent men for several centuries, but there was something sublime in alchemy. The philosopher's stone, or the transmutation of base metals into gold, the chair vite or 'water of life,' which would preserve youth and beauty, and prevent oldage, decay and death, were blessings which poor humanity ardently desired, and which alchemy sought to discover by perseverance and piety.—Roger Bacon, one of the greatest alchemists and greatest men of the thirteenth century, while searching for the philosopher's stone, discovered the telescope, burning glasses and gunpowder. The prosecution of that delusion led, therefore, to a number of useful discoveries. In the sixteenth century flourished Cornelius Agripps, alchemist, astrologer and magician, one of the greatest professors of hermetic philosophy that ever lived. He had all the spirits of the air and demons of the carth under his command. Paulus Jovius says that the devil, in the shape of a large black dog, attended Agrippa

hermetic philosophy that ever lived. He had all the spirits of the air and demons of the earth under his command. Paulus Jovius says that the devil, in the shape of a large black dog, attended Agrippa wherever he went. Thomas Nash says, at the request of Lord Surrey, Erasmus and other learned men, Agrippa called up from the grave several of the great philosophers of antiquity: among others, Tully, whom he caused to redeliver his celebrated oration for Roscius. To please the Emperor Charles the Fourth, he summoned King David and King Solomon from the tomb, and the Emperor conversed with them long upon the science of government. This was a glorious exhibition of spiritual power compared with the insignificant manifestations of the present day.

I will pass over the celebrated Paracelsus, for the purpose of making allusion to an Englishman, with whose veracious history every one ought to make himself acquainted. In the sixteenth century, Dr. Dee made such progress in the talismanic mysteries, that he acquired ample power to hold familiar conversation with spirits and angels, and to learn of them all the secrets of the universe. On one ocasion, the angel Uriel gave him a black crystal of a convex form, which he had only to gaze upon intently, and by a strong effort of the will, he could summon any spirit he wished to reveal to him the secrets of futurity. Dee, in his veracious diary, says that one day, while he was sitting with Albertus Laski, a Polish nobleman, there seemed to come out of the Oratory a spiritual creature like a pretty girl seven or nine years of age, with her hair rolled up before and hanging down behind, with a gown of silk of changeable red and green, and with a train. She seemed to play up and down, and to go in and out behind the books, and as she seemed to go between them, the books displaced themselves, and made way for her. This I call a spiritual manifestation of the most interesting and fascinating kind. Even the books, and as she seemed to go between them, the books displaced themselves,

Cincinnati to establish schools, libraries, and lec-tures—we congratulate them on their success, and

efforts—that in view of the almost insurmountable industrial disabilities under which they labor, the

nestly against despotism in Europe as in America, that we know in this cause no limitation of coun-try, or kindred, or complexion, but claim for every man, on every continent, his rights against the world!

Whereas, The federal constitution declares that

nstitutional and unjust enormity, a vidation

Mr. Varian, an Irish refugee, through Mr. Herne

Fered the following resolution:
Resolved, That John Mitchel, in avowing his

desire to possess a good fat plantation well stocked with negroes, has thrown off the mask of hypocri

sy, and exposed the hideous deformity of a totall depraved human heart, and that in his attack upo

the eminent philanthropist, Jas. Haughton, in at

tempting to perpetrate murder, he has unwittingly committed suicide.

APPEAL.

TO THE MINISTERS AND CHURCHES OF INDIANA AND

At the request of John Freeman, a man of color, we make the following statement to the benevolent, and ask that you will render him the aid he so much requires, by laying the following statement

before your congregation or friends, and receiving

such sums as they may contribute to his re-lief; which you will please to remit to C. Fletcher, Esq., President of the Branch of the State Bank of

Indiana, at Indianapolis, in which Freeman is lia-ble for a note of \$1,238, with interest, and which

must be paid, or his little property will be sold to

John Freeman has been a much respected citize

MONROE, WALTON COUNTY, GA.

July 6, 1853.

Dear Sir:—Mr. Wm. W. Nowel, the clerk

our county court, has just handed me your letter of the 22d of June, with the request that I should an

swer it, as I was better acquainted with John Free man, the person inquired about, than he was. replied to a letter of Mr. John Coburn, of your

1831. He had free papers, which were recognized by the Judges of the Inferior Court of this count

os for several years after he came to this place

DOUGLAS AND THE CLERGY.

In his long discourse to the clergy of New Eng

S. DYER, T. A. MILLS.

G. M. BESWICK.

I. H. Jamison, Indianapolis, Jan. 9, 1854.

Which, having been put, was adopted.

REVEREND AND DEAR SIR :

Among the modern professors of spiritualism Cagliostro was the most justly celebrated. In Paris, his saloons were thronged with the rich and the noble. To old ladies he sold immortality, and to young ones he sold beauty that would endure for centuries; and his charming Countess gained immense wealth by granting attending sylphs to such ladies as were rich enough to pay for their service. The 'Biographe des Contempores,'—a work which our present mediums ought to consult with care,—says there was hardly a fine lady in Paris who would not sup with the shade of Lucretius in the apartments of Cagliostro. There was not a military officer who would not discuss the art of war with Alexander, Hannibal, or Car sar; or an advocate or counsellor who would not argue legal points with the ghost of Cicero. These were spiritual manifestations worth paying for, and all our degenerate mediums would have to hide their diminished heads in the presence of Caglios-

It would be a curious inquiry to follow this or et would be a curious inquiry to follow this oc-cult science through all its phases of mineral mag-setism, animal mesmerism, &c., until we reach the present latest and lowest phase of all spiritual manifestation; but I have said enough to show the truth of Burke's beautiful aphorism, 'The credu-lity of dupes is as inexhaustible as the invention of knaves.' This speech was listened to with much attention

but frequently interrupted by laughter. Mr. WELLER-What does the Senator propose

do with the petition ! Mr. Perrir-Let it be referred to the three thou

sand clergymen. (Laughter.)

Mr. Weller-I suggest that it be referred to the committee on Foreign Relations. (Laughter.) Mr. SHIELDS-I am willing to agree to the refer

Mr. Weller-It may be that we may have to enter into foreign relations with these spirits. (Laughter.) If so, it is a proper subject for the consideration of that committee. It may be necessary to ascertain whether or not Americans, when leave this world, lose their citizenship. It be expedient that all these grave questions this world, lose should be considered by the Committee on Foreign Relations, of which I am an humble member. I

move its reference to that committee.

Mr. Mason-I really think it has been made manifest by the Honorable Senator who has pre-sented the petition, that he has gone further into the subject than any of us, and that his capacity to the subject than any of us, and that his capacity to elucidate it is greater than that of any other Sen-ator. I would therefore suggest to him, that it should either go to a Select Committee, on his mo-tion, or be referred (to the Committee on Military Affairs, of which he is Chairman. Certainly, th mittee on Foreign Relations have nothing Perhaps it would be better to allo the petition to lie on the table.

Mr. Shields-This is an important subject, and should not be sneered away in this manner. (Laughter.) I was willing to agree to the motion of the Senator from California, but I do not wish to send the petition to the Committee on Foreign Relations, unless the Chairman of that Committee is perfectly satisfied that he can do the subject justice. I had thought of proposing to refer the mat-ter to the Committee on the Post Offices and Post Roads, because there may be a possibility of estab-lishing a spiritual telegraph between the material and the spiritual world. (Laughter.)

Mr. Mason-I move that the petition lie upor the table. Agreed to.

### From the National Intelligencer. SHIELDS ON THE GHOST-SEERS. LETTER FROM EX-SENATOR TALLMADGE.

MESSES, GALES & SEATON : My attention has bee attracted to the proceedings of the Senate, publis ed in the Intelligencer of this morning, on the pre-sentation of a memorial by Gen. Shields, signed by myself and 15,000 citizens of the United States, on the subject of 'Spiritual Manifestations.' memorialists ask Congress to appoint a se commission to investigate these extraordinary phenomena. Gen. Shields has given a very good synopsis of the memorial, and had he stopped there, I should not have felt myself called more for ould not have felt myself called upon for any remarks. But, contrary to my expectations, the General has attempted to ridicule a subject which deneral has attempted to ridicule a subject which appealed to his better judgment, and which, according to my understanding, was to receive very different treatment at his hands.

When I first spoke to Gen. Shields about presenting this memorial to the Senate, he treated it with great courtesy, and expressed his willingness to may its reference to a Select Committee. With-

ct Committee. Without expressing any opinion in favor of the spiritual theory, he agreed with me that, whether spiritual or philosophical, it was worthy of investigation. his understanding, I confess my surprise should have treated it as he did; that in stead of an investigation by a Select Committee, of which, by parliamentary usage, he would have been chairman, and where those who have investigated the subject could have been heard, he should gated the subject could have been heard, he should have given in advance a rehash of what has so often been said before by the opponents of spiritualism!

My habitual respect for the honorable body of which he is a member will cause me to forego any remarks upon the attempted criticisms of himself and others n this occasion.

The General is pleased to characterize these

manifestations as a 'delusion.' Now, I do not pretend to any extraordinary power to understand pretend to any extraordinary power to understand a subject more than other men whose position in life would indicate a talent equal, if not superior to my own. Still, I do pretend, that when I have investigated a subject which they have not, I am better capable than they of judging whether there is any 'delusion' involved in the conclusion to which I have arrived, and I cannot consent to surrender my reason and the evidence of my own senses to their instincts. I have made it a rule of my life never to write or speak on a subject of which I knew nothing. That rule has saved me from much awkwardness and embarrassment, as it would also save

ness and embarrassment, as it would also save others, were it adopted by them.

But if it be a 'delusion,' then the greater necessity of investigating it, and showing it to be such. I have as great an interest in ascertaining that fact as any other man. If it be 'spiritual,' there is much less necessity for its investigation, because its march will be onward, and no human power can resist it. Do away with the 'delusion,' if it be one, and you do away the insanity which it is sometimes alleged is consequent upon it; and although the honorable gentleman's bill granting lands for Insane Asylums would still be necessary for the vast numbers rendered such by religious excitement, still they would have fewer inmates by citement, still they would have fewer inmates by on of the humane principle adopted by this in vestigation, namely, of preventing instead of curing

or palliating the disease.
I hope, therefore, that the 'lame and impoter conclusion to which the Senate arrived, of laying the memorial on the table, may be reconsidered, and that it may receive that consideration which its

Respectfully, yours, Washington, April 18, 1854.

John Mitchel wishes he had a lot of negro slave in Alabama. The Nobraska bill puts negroes and Irishmen on a level in respect to political power in the new territory. John Mitchel warmly supports the Nebraska bill., Are we to infer that he would as lief have Irishmen as negroes for his slaves?

THE A. S. CONVENTION IN CINCINNATI.

Our readers may learn something of the spirit and scope of the late triumphant Anti-Slavery Convention in Cincinnati, by a careful perusal of the following Resolutions, which were adopted by that body:—

Resolved, That we stand on the platform of the Revolution, and hold these truths to be self-evident:—That all men are created equal; that they are endowed by their Creator with inallenable rights: that among them are life, liberty and the pursuit of happiness. That Liberty being then natural birth-right of every human being. Slavery can never be legalized by any human enactments, but is always and everywhere an usurpation on the part of the master, and imposes no obligation whatever on the part of the slave.

Resolved, That the existence of human slavery in this cuntry, with all its crimes and borrors, is to a great extent properly chargeable upon the criminal ndifference of the American churches to the sin of slavery, and we cordially and affectionately, on behalf of the slave, solicit their attention to his wrngs; that it is the duty of the American churches; o declare the stealing of men more criminal thanthe stealing of sheep, for, in the language of the very human being. Slavery can never be legalized by any human enactments, but is always and everywhere an usurpation on the part of the master, and imposes no obligation whatever on the part of the slave.

Resolved, That the existence of human slavery in this cuntry, with all its crimes and borrors, is to a great extent properly chargeable upon the criminal ndifference of the American churches to declare extent properly chargeable upon the criminal ndifference of the American churches; odeclare the stealing of sheep, for, in the language of the slave, solicit their attention to his wrngs; that it is the duty of the American churches; odeclare the stealing of sheep, for, in the language of the slave, solicit their attention to his wrngs; that it is the duty of the American churches; odeclare the stealing of sheep, for, in very can never be legalized by any human enact-ments, but is always and everywhere an usurpation on the part of the master, and imposes no obliga-tion whatever on the part of the slave. Resolved, That rights are not limited by Races;

slaves.

Resolved That since colored people are exclud that the strong have no warrant to oppress the weak, nor the wise to subject the ignorant, nor the rich to trample on the poor; that it is the duty of ed from the best privileges of literature and edu-cation by the unjust spirit of caste, we hail with pleasure the noble efforts of the colored people of the strong and wise to assist the weak and ig-norant; that to live by personal labor is honorable, and to subsist on the unpaid toil of others is mean and despicable; that, as republicans, we regard call upon the public to aid them in their laudable idleness and crime as alone disgraceful, and energy and merit the only legitimate basis of social disindustrial disabilities under which they labor, the friends of Equal Rights should encourage them, both by precept and practice, to enter all the useful trades and professions.

Resolved, That we honor our fellow-citizens, for their late manly and united protest against the encroachments of slavery, and we hereby declare that, as abolitionists, we stand upon the platform of universal human liberty, that our sympathies are as wide as humanity, that we protest as earnestly against describing in Europe as in America.

Resolved, That Slavery is oppressive to classes the slave, reduces the mass of the white popula-tion to helpless poverty, stigmatizes labor, encour-ages indolence, fosters dissipation, retards educa-tion, destroys morality, degrades religion, cripples

private enterprise, and corrupts public virtue.

Resolved. That while three millions of native

Americans are subjected for life to irresponsible
control, compelled to work without wages, forbidden to marry, to educate themselves or their chilforbidden to marry, to educate themselves or their cul-dren, or to acquire property, systematically degrad-ed to the level of the brutes, and regarded by the law as chattels, it is our duty to denounce this domestic despotism, and to demand the immediate and unconditional emancipation of every slave.

Resolved, That we regard with indignation, but

Representatives and direct taxes shall be apportioned among the several States, which may be in-cluded within the Union, according to their respec without surprise, the continual aggressions of Slavery, and warn our fellow-citizens that the slave tive numbers of free persons, including those bound to service for a term of years, excluding Indians not taxed, three-fifths of all other persons; power never keeps compacts, nor respects compro-mises—that it is the settled design of the South to make Slavery national and to abolish liberty every-And Whereas, by the present construction of this clause slaveholders have an unjust and per where, and to use the whole power and patronag of the Union to extend the curse over the entir nicious influence in the councils of the sat therefore, be it
Resolved, That we will labor for such an altera North American continent. Resolved, That Liberty and Slavery are essential-

ly and eternally separate, opposite and antagonis-tic, and that between them there is no middle tion of the Constitution as shall entirely abolish all representation in the Government based upon ground; that those who are not ranged on the side of Liberty, openly and actually, are from the very Resolved, That the Fugitive Slave Bill is an ur nature of this grand controversy, ranged on the side of Slavery, and are to be held accountable for all its State rights, an engine of cruelty when enforced, and a demoralizing caricature of law when disobeyed; that we pledge ourselves, in the name of the higher law of God, to systematic violation of all its iniquitous provisions, and active co-operation with the hunted fugitives for liberty.

abominations.

Resolved, That since slavery is always and everywhere a sin against God, and a crime against everywhere a sin against God, and a crime against man, since it is always and everywhere a curse to the soil upon which it is established, a fruitful source of evil, having no rightful existence any where in the world, against which every just prin-ciple in the universe is perpetually arrayed, there can be no compromise with it which does not necessarily involve a concession of rights to wrong, a sacrifice of principles to the lowest expediency, and sacrifice of principles to the lowest expediency, and that, therefore, we are utterly and invincibly opposed to all such compromises, as inconsistent with genuine anti-slavery, and demoralizing in their tendency and practical results.

Resolved, That in seeking to repudiate that rule of the Missouri Compromise which restricts slavery to the South of 36 deg. 30 min. of North latitude, in the territory acquired by the purchase of Louisiana, after having fully secured the advantages.

iana, after having fully secured the advantages which originally induced them to become parties to it, slaveholders are acting entirely consistent with the genius of their Institution; that injustice, fraud, and robbery, form the groundwork of the slave system; that slaveholders may not be expected to rise above their plundering business; that the moral and social atmosphere of slaveholders the moral and social atmosphere of slaveholders is wholly unfavorable to the growth of common honesty; and as men may not gather grapes of thorns, nor figs of thistles—so the people of the North are again taught the folly of confidence in the faith of men who have perseveringly broken faith with God by the enslavement of his children.

Resolved, That the present attempt to introduce slavery into Nebraska is but one step in a series of aggressions moral the vichts and liberties of Amer-

into Nebraska is but one step in a series of ions upon the rights and liberties of Ameraggressions upon the rights and liberties of America, and one more act of subserviency on the part of Northern politicians with Southern principles; that the passage of the Nebraska Bill will give to the South such additional representation as to reduce the North to hopeless political vassellage, and thus enable the slaveholders to use us as their instance of Missouri, came here and claimed him as his thus enable the slaveholders to use us as their instance of Missouri, came here and claimed him as his thus enable the slaveholders to use us as their instance.

thus enable the slaveholders to use us as their instruments to annox Cuba, conquer Mexico, and eventually to restore the foreign slave trade, and Africanize the Western Hemisphere!

Resolved, That the North, having a majority of two in the Senate and fifty-six in the House of Representatives, is responsible for the extension of slavery; that the politicians are but the echo of the resolve, that the politicians are but the echo of the resolve, that the politicians are fither decreasing to any amount, though offered to the amount of half any amount, though offered to the amount of half people: that the true cause of their degradation is the pro-slavery sentiment of the American people; and that the only hope of National regeneration is the creation of a public sentiment true to the principles of institute and hymenity.

Resolved. That while the general government conviction, we addressed a letter to a citizen of the permits the introduction of slaves into the territories, allows their transportation under the Na-lived, viz: Monroe, the seat of justice for Walton tional flag over the ocean, and along our rivers.

Tourney, the person addressed was the clerk of that maintains slavery in the District of Columbia, and endeavors to enforce the Fugitive Slave bill, every citizen of the United States is, to that extent, diameters, allows their transportation under the National County—the person addressed was the clerk of that county—the person addressed was the clerk of the the clerk o rectly responsible for the existence and participation in the guilt of Slavery.

Limit and does dead to the writer in the writer

tion in the guilt of Slavery.

Resolved, That the province of the General Government is 'to establish justice and secure the blessings of Liberty,' that we therefore demand the prohibition of Slavery in all the Territories of the United States, its abolition in the District of Columbia, the repeal of the Fugitive Slave Bill,

Columbia, the repeal of the Fugitive Slave Bill, and the prohibition of the inter-State Slave trade upon the ocean and on all the National highways.

Resolved, That the members of this convention have learned, with regret, that Hon. Samuel Lewis is detained at home by illness; and that, feeling which the loss of his presence and counsel in this convention, and remembering with gratitude and adbendered by the convention of the conventi detained at home by miring his eminent services and self-servificing devotion to the anti-slavery cause, we tender him pur heart-felt sympathy with the all-states and self-servificing it was in 1831 or 1832,—but I think it was in 1831. He had free returns which the all-states are serviced as a service with the service services and self-service services and self-services are self-services and self-services a

devotion to the anti-slavery cause, we tender him our heart-felt sympathy, with the ardent hope that his health may be speedily restored, and that we may soon again greet him as formerly in the harness of anti-slavery labor, where he has justly earned the gratitude of the friends of freedom, and the blessings of those who are ready to perigh.

Resolved, That the Secretaries be directed to supply Mr. Lewis with a copy of this resolution.

Resolved, That the expulsion of Wm. H. Day, a citizen of the State of Ohio, and editor of the Ahened American, from the Reporter's gallery of the Ohio Senate, solely on account of his complexion, and the insertion of the word 'white' in the provision of the Constitution of Ohio, determining the qualifications of voters, are, acts of kindred character and tendency; superlatively mean in themings for several years after he came to this place. selves, heathenish as the Hindoo law of caste, cruel and unjust to a wronged and oppressed class of men; which prove the democracy of their authors a hollow sham, their regard for liberty a mereselfish love of their own rights, coupled with heathers contempt for those of their weaker but far worthier fellow-citizens; and deserving the stern reprobation of every lover of justice, every genuine patriot, every true republican. patriot, every true republican.

ine patriot, every true republican.

Resolved, That the stringent and oppressive black laws of Indiana and Illinois are a disgrace to the people of those States—that the Illinois law especially, which sells to the highest bidder any colored person who spends ten days upon her soil, however consistent in the State whose Senator originated the Nebraska swindle, is an outrage upoputies and humanity an exhibition of batheroriginated the Rebraska swinding is an overlast and a paper about three times as long as an origin shameful to our country, a violation of the Constitution, the ordinance of eighty-seven and the common law, and a dangerous omen of the intended introduction of slavery in the north.

In his long discourse to the ciergy of New England—a paper about three times as long as an ordinary sermon—Mr. Douglas, borrowing a topic from the newspapers, is very severe upon them for protesting against the Nebraska fraud 'in the name of Almighty God.'

Constitution, the ordinance of eighty-seven and the common law, and a dangerous omen of the intended introduction of slavery in the north.

Resolved, That the discussion of slavery is the only means of awakening public attention to its repeal; that the anti-slavery agitation has already extinguished it throughout Europe, Mexico, the Central South American Republics, the Barbary States, and the West Indies, excepting only the Spanish Colonies; that it has branded the foreign slave trade as piracy by the common consent of Christendom, that it now seeks the peaceful abolition of slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the slave trade in America; and the word of the slavery and the Christendom, that it now seeks the peaceful aboli-tion of slavery and the slave trade in America; and that with undoubting reliance on God and Faith, we will labor unceasingly to convince the master of the sinfulness of slaveholding, and to obtain for the slave the priceless blessings of Freedom.

these, and one which they deemed suitable to the gravity of the occasion. In doing this, it was a special authority in the matter, apy more than if they had used the phras: 'In the name of justice and humanity.'—N. Y. Ecs. Post.

# THE LIBERATOR.

No Union with Slaveholders.

BOSTON, APRIL 28, 1854.

TWENTIETH ANNIVERSARY AMERICAN ANTI-SLAVERY SOCIETY.

The Twentieth Anniversary of the American Anti Slavery Society will be held in the City of New York. in the REV. DR. CHAPIN'S CHURCH, in Broadway,

between Spring and Prince Streets, on WEDNESDAY, May 10th, 1854, at 10 o'clock, A. M. The meeting will be addressed by Rev. WILLIAM H. FURNESS, of Philadelphia; Rev. THEODORE PARKER and WENDELL PHILLIPS, Esq., of Boston ; Miss Lucy

STONE, of West Brookfield ; and ROBERT PURVIS, Esq., of Byberry, Pa. The Society will hold meetings for Business and Discussion, (in some hall yet to be procured,) on the evening following the public Anniversary, and on the suc-

eceding THURSDAY and FRIDAY, May 11th and 19th near, are earnestly invited to be present at the public Anniversary, and to give us the benefit of their counsel and co-operation at the subsequent meetings. The con-dition of the country in relation to the Anti-Slavery Agitation will present, for the consideration of the Society, topics of the gravest importance, affecting its ure action; hence a large attendance is desirable.

WM. LLOYD GARRISON, President. EDMUND QUINCY, S. H. GAY, WENDELL PHILLIPS,

## THE BIBLE OF THE REPORMATION RE-

Some time ago, we received a letter from the respect ed compiler of this remarkable volume, (with whom we have had a friendly personal acquaintance for several years past,) informing us that he had forwarded to our care, from Liverpool, a large box, containing copies of his work, to be presented to various persons, eminent by their position in society, or by their interest in the cause of Universal Progress, and requesting us to see them duly delivered. After considerable delay, the box was received, and the request made to us complied with as far as practicable, and in nearly every instance.

The Dedication is made 'to the Queen's Most Excellent Majesty; to the two British Houses of Parliament; to the Honest, Intelligent, and Liberal, both Clergy and Laity, of the Established Churches of Great Britain; and to professing Christians of every Sect and Denominam.' The compiler has presented copies to the Queen, to many of the Nobility, to Archbishops, Bishops, and the Clergy of various sects, and to many others; and has thus expended a large sum in his philanthropic zeal to aid, elevate and bless the human race.

We have devoted a very large portion of the fourth page of our present number to extracts from the Preliminary and Explanatory Observations of Mr. Fixen accompanying this volume, -thus enabling our readers to know how this whole subject lies in his own mind, the ground whereon he bases his right to rearrange the Rible according to his own idea of the fitness of things, and what is the result to which he has come, after expending so much time and money in perfecting his song,' refers plan-namely, (he being a distinguished Socialist, of the Owen school,) that the doctrines of Socialism are abundantly proved from the plainest passages of Scripture ; that the Socialist doctrine of the worship of God is a Scriptural doctrine; in short, that, by carefully collating, from Genesis to Revelation, (including the the Bible seems to belong to the prevailing ideas of God and Man at special periods, and rejecting whatever is conceived to be at variance with absolute benevolence the product of the whole is Socialism, in its wides; and most comprehensive sense. Such is the mode resorted to by Mr. FINCH,

'To vindicate the ways of God to man,' at least, so far as the Hebrew and Christian Scriptures

This book makes about 1200 pages, in fine but very legible print. It contains, in fact, three volumes in one—the first being 'The Old Testament Reformed' the second, 'The New Testament Reformed '-the third, 'The New Apocrypha.' It is divided into seven books-1. Jewish History. 2. The Laws of Moses. 3.

closes, and with sole reference to the good of mankind, 'Prairie Bird' has its wings effectually clipped, What will come of it we are not prepared to say, except that it cannot fail to help destroy the popular idolatry THE HYDROPATHIC FAMILY PHYSICIAN: A ready Prewhich is paid throughout Christendom to the Bible as at present compiled, and thus to enfranchise the human mind from the bondage of superstition. We honor Mr. FINCH for his courage and self-sacrifice; we know him to be a veteran friend and advocate of the outraged and destitute working classes in England : we admire his catholicity of spirit and esteem him for his many excellent qualities of head and heart. With what clearness and cogency he can write, the admirable quotations we have made on our last page will enable every reader to decide.

place, yesterday on the same subject. I have lived in this place ever since January, 1826, and was well acquainted with John Freeman from the time be came here in 1831, till he left in 1844. I may CASE OF JOHN FREEMAN. Office, 21 Cornhill, four superb proof engravings from so that, possessing it, every family will be able to few days since, a gentleman in Hartford paid \$5 for one work :of the same kind, towards the redemption of Miss Carroll's slaves in Maryland. This is a fair price, and it is desirable to obtain as much for each of the copies now rare opportunity to do so.

STED'S Card, respecting his Hydropathic and Hydrau-lie Institution, located on Round Hill, at Northamp
—Pregnancy and Childhirth—Processes of Water Cur in New England, combining all that is picturesque, beau-tiful and sublime, in one comprehensive view. Dr. H. In his Preface, Dr. Shew says: has won for himself a high reputation for his skill and

to public patronage.

The Muson, of Cadiz, (Ohio,) sends us a communication on 'The Bible Question,' that would probably fill four columns of our paper, renewing her old controversy with Joseph Barker, though we allowed it to be protracted to a wearisome length, treating both sides impartially. We must decline publishing this communication, on that ground—at least, for some time to come; and especially in justice, if not to our readers, at least to Mr. Barker, who is to embark in a few days for England on business, and who could in a few days for England on business, and who could The whole country is deeply indebted to the enter

## NEW PUBLICATIONS.

Porm, and other Thoughts, (!) suggested upon th Death of Hon. Daniel Webster. By Prairie Bird, a Lady of Massachusetts. Boston : Published by the Author. 1854. pp. 16.

This lady-bird would be fair game for any critica sportsman desirous of expending some waste powder and shot, as a matter of recreation. Her effusion is distressingly sublime, morbidly idolatrous, and inex pressibly absurd-ungrammatical, incoherent, as desti tute of thought as a prairie is of mountainous elevation and weaker than Taunton water, which has not sufficient strength to run down hill. On the title page i the following indignant appeal to the King of Terrors

'So much of Deity, how couldst thou Lift up thy icy hand, and slay him, monster Death? To this, no reply is made by the monster thus interre gated. It is to be taken for granted, therefore, that he stands self-convicted of a very mean, if not a positively sacrilegious act, in having lain violent hands or claws upon one, whose soul, we are further assured, was truth and love,' and who ' is our hope, our stay, and also a 'lamp to our feet.'

This Prairie Bird pronounces herself very justly to be 'a frail creature;' and, as it is well understood The members and friends of the Society, far and that Mr. Webster had an affinity for many 'a frail creature' in his day, it may account for the warmth of her present eulogium-though, of course, we mean to insinuate nothing morally disparaging to this anony-mous feathered songstress, but simply to play upon words, and to imply that she is very weak and foolish, and that the object of her adoration was any thing else than what she imagines him to have been. Hear how she rhapsodizes :-

'To thy fond memory—thou whom saints admire, (!) Spirit of light! I strike my trembling lyre! Oh! thou immortal, whom we oft did scan, And paused, to find so much of God in man!

Again:

Immortal one! oh! as I think of thee,
I'm lost in thought, that so much Deity
Could dwell in man; that in the mortal clod
Could dwell so much the likeness of our God. But this does not suffice-therefore this :-

Great man thou wert, and far above thy race. And now 'mid scraphs shines thy radiant face.
Thousands, ten thousands are around thee now,
A victor's wreath adorns thy sainted brow. (!) Far above myriads of the hosts of heaven, A sent beside thy God (!) to thee is given. Angels, bright scraphs now around thee stand,
Thou most admired of all that heavenly band.' (!) Nav. once again :-

· Proud Webster, in thy giant mind I see Far less of man, but more of Deity.'

'To follow in the path thou trod,
Thou less of man, but more of God.'

But thou art gone! thy place is vacant now;
Oh! for to gaze once more upon thy thoughtful bro'
Oh! for to hear thy rich toned voice again,' &c. Beyond this, it is impossible for the Prairie Bird, o

by other of the feathered race, to soar. How truly pathetic are the following lines :-We mourn for one the earth did prize the most :

We mourn for one the earth did prize the most; We ask thy aid, O, thou great God of hosts! Thou gave him—took him to thyself again; We kiss the rod, but feel the sharpest pain. . . And may we follow our departed saint, (!) With all his virtues, O, our hearts acquaint. Come then, my soul, and think upon thy way: O, feeble mortal, oh! what can I say? Very feeble indeed-and the less said the better for

his poor silly woman, who, in closing her ' feeble little To her who lives -- who lives to mourn and weep, For him who sleeps the long, the long, long sleep-Though deep the anguish of thy tender heart, when called with him, thy husband, for to part, For in that word is centered all the love

That's felt on earth, or known in heaven above.' (!) Appended to this Poem (?) are some 'Thoughts, Apocrypha,) and consistently arranging, whatever in done in prose, but the strain is similar-extravagant, besotted, impious. For example :-

'To him (Webster) we owe our all for the exhaustless store of knowledge that has been diffused throughout our country, and the world. (!) . . . By whose
great and powerful mind, we have been led to think
him so much of Deity itself, that he would never bow
that noble form to the icy touch of the monster, death.
. . . 0, thou great and illustrious man! thou who
walked the earth, and found pleasure among the children of men; thou who could move mighty men to see
their errors, and startled tyrants with thy truth; thou
who could chain the mind of a Cieero. (!) and make who could chain the mind of a Cicero, (!) and make the ancient fathers of learning tremble; (!) thou who was touched with pity at the misfortunes of men, and whose benevolence sent the poor smiling from thy door; thou whom we had thought to call the people's ruler the republic's head-thou art gone !

This is pitiable trash, and evidently the production of The Prophets and the Psalms. 4. Jewish Wisdom. 5. a mind as completely besotted as that of any worship-per of Juggernaut in India. But we are requested to ake this novel, extraordinary, and most laborious task, stores'! Mr. Webster's friends should buy up the we are quite sure, has been one of disinterested benev- whole edition for the flames, and see to it that this

scriber and Hygienic Adviser with reference to the Nature, Causes, Prevention and Treatment of Diseases, Accidents, and Casualties of every kind. By Joel Shew, M.D., Author of ' Water Cure Manual; Children: their Diseases and Management; ' Co sumption : its Causes, Prevention and Cure : ' . Hv. dropathy, or Water Cure ; ' Midwifery, and Diseases of Women,' &c. &c. Illustrated with nearly Three Hundred Engravings. New York : Fowlers & Wells, Publishers, Clinton Hall, 131 Nassau Street. London: 142 Strand. 1854. pp. 820.

Beginning with an obscure peasant in Silesia, Hydropathy has won its way throughout the civilized Will all who abhor injustice and oppression read the world, amid contempt, ridicule, and professional hostiletters in a preceding column, relating to the case of this ity, till now it stands in the ascendant, if not as a pandeeply injured man, and consider what they are disposed acea for all ailments, at least as the most safe and sucto do to prevent the utter pecuniary ruin of himself and cessful method of treating diseases generally. The family, under the accurred Fugitive Slave Law? He present volume of Dr. Shew, (an experienced and highhas a claim upon the justice of the whole country, of ly intelligent practitioner, and the author of several the strongest kind. Mrs. H. B. Srowe, in addition to her other valuable works on this subject,) covers the whole direct contribution, has kindly sent to the Anti-Slavery field of inquiry, research, observation and experiment, dichmond's portrait of herself, executed with marvel- tain and apply that knowledge of the Water Cure, lous skill, to be sold for the exclusive benefit of Free-which is equally essential and desirable. From the man. They are particularly valuable as proofs. A table of contents, we select the following outlines of the

Preliminary Observations on Health and Diseas on sale. Those, therefore, who wish to obtain a most its Diseases, the Digestive Organs and their Diseases superb picture of the world-renowned author of 'Uncle Diseases, the Diseases, the Diseases of the Chest, of the Skin and its appendages, superb picture of the world-renowned author of Unite Tom's Cabin,' and at the same time to assist a noble man who has been crushed by the pro-slavery power of the American government, will avail themselves of this Capital and Cancer—Tumors, Swellings, Ulcars and Abscesses-the Eve. Ear. Nose, and their Disease Diseases of the Urino-Genital Organs-Wounds and READ HIS CARD. We refer our readers to Dr. HAL- Hemorrhages, and their Cure-Fractures and Dislocation ton-the finest spot to be found in Massachusetts, if not -The Hunger Cure-of the Formation and Manage-

has won for himself a high reputation for his sain and success in his treatment of the tills that fiesh is heir to, and we cordially commend him and his establishment it, with reference to the nature, causes, symptoms and treatment of diseases and accidents, of any similar

therefore make no reply to Mrs. Wilson until his return prising firm of Fowlers & Wells, for their many admi rable reformatory publications.

# LETTER PROM MR. PILLSBURY.

The following letter, received by Mr. Pantage, 5 our invalid friend and coadjutor, PARKER P. furnishes the latest intelligence in regard to his h about which there is so much anxiety among his rous friends on this side of the Atlantic, It will seen that he is somewhat better, so that he is alie. leave his room, and take some out-door recrea he is not yet delivered from pleuritic symptoms, the it is to be hoped that his valuable life is no longs danger. Under the most favorable circumsta ever, from the nature of his disease, his complete ration cannot be reasonably expected at a very a period; and, for a long time, it will be no him to exercise the utmost caution and vigilano prevent a serious relapse. A long distance from in a foreign land, he is in the highest degree for in having found, at the residence of Jone h. ESTLIN, Esq., of Bristol, the warmest well most generous hospitality, the tenderest no best medical attendance, the truest appreciation worth, and the most perfect reciprocity of anti-alfeeling and sentiment. All this is the more to be in ed, inasmuch as (we deeply regret to learn) Mr. Ro is himself also an invalid, from repeated attacks ralysis, and so a double responsibility is inpossihis estimable daughter- a responsibility which in by her with angelic cheerfulness and fortitud filial love and reverence toward her honored his and with deep sympathy and friendly regard to one so long publicly conspicuous in the anti-ale field in America. How much our cause is indebted Mr. and Miss Estlin, for years of enlightened, mitted, uncomproming efforts in its behalf, and never-failing hospitality to its faithful advocates ing England from this country, it is not now a tro occasion to declare in fitting terms, because how strongly distasteful to them is any public alle to what they have done and are doing in this parts lar, as well as in regard to many home charities and formatory projects. But we cannot refrain from a ing, that, for clearness of vision and power of just crimination, for fidelity of testimony and efficient cooperation, respecting the anti-slavery cause in h land and America, they have had no superiors, and entitled to our grateful acknowledgments. In a tion with Mr. Pillsbury's illness, and his comming their care, it would be unpardonable to say less the it would be a relief to our feelings to say more

BRISTOL, (Eng.) April 4th, 1854 MY DEAR FRIEND PHILLIPS:

It gives me pleasure such as recovering interest only know, to be able to address you by another ter. Since writing you before, my experience has lon though instructive and disciplining, of a very character. I have passed through the severest sich that ever fell to my lot.

I landed at Liverpool on the 14th January weather was dismal; the streets disfressingly mall my letters of introduction did me not the least good, I could not find the persons to whom they were direct ed; my health was miserable, too much so to think of Paris, or of any kind of labor in Britain; and so, m der the circumstances, it appeared to me best to give mediately to R. D. Webb's, and remain there a that time, for rest and recovery. So, on the 16th, two & after landing in Liverpool, I crossed over to Dell Never was there a more hearty welcome than I receive and seldom was a person in more favorable condition than I was to appreciate it. The Webbs set themselat once to nurse me up, calling in, in one instance skilful physician ; but, as the weather was windy as the water rough, they would not suffer me to be them until the 8th February, at which time, in on fortable health, I recrossed the Irish Sen, and med for Bristol, on my way to London and the continua

The journey, though I divided it into two days, rather too much, and I arrived here on the 9th, po well exhausted. I struggled hard against disease h week or two, suffering more than any one knew; finally it overcame me, and drove me into close con ment. The disease proved to be a flow of water chest, [Hydrothorax,] with all the ugly account ments, aggravated by a bad condition of the whi system, which had lasted me these two or three par past. Never could a wanderer have fallen into be hands than did I. The whole Eastern Henri could not produce another place so exactly suited a my needs as this. And when I spoke a word of pas tude, it was ailenced by the declaration that they see ed it one of the happiest occurrences of their th lives, that the event had been so ordered.

For a number of days, my disease were a most alw ing aspect. My own expectation of recovery was smill had the best medical advisers the country afford, or ing with him, for the first two weeks, another, who judgment and skill are esteemed of the very him character.

I have been reduced very low, but at present, pearances are decidedly in my favor, though it will it long yet before my health, in all respects, can be fully restored. But to be able to be up, and to dress ee day, and, in fine weather, to ride and walk sheet, are comforts which I now relish as never before. As the society and attentions of Mr. and Miss Estlin, the constant care for all my wants, even anticipating as of them, and the sympathies of surrounding friend. all these things together, make my present state at almost to be desired.

My health, for the last two or three years, is been much worse than any of my friends sup No day in midsummer has been warm enough my extremities, while my brain, almost of cont has been correspondingly hot; and, at the time, the pain in my side, back, or some other has been so severe as very often to keep me an at night. But I strove and struggled on, drash nothing so much as inactivity, when the times cal loudly for labor. To many, it may seem unfor in the extreme, that my fall was delayed until the thousand miles from home. At first, it so appears it me; but now, there is a light in which every than seems to me to have been ordered in a wisdom far rior to mine; and silently and submissively, I her b the dispensation. Home and home friends coald hat done no more for me than has been done. Inde should I judge English and Irish society by the in families whose guest I have been, and the few spare thising friends who have been about me, I might at clude I had found Bunyan's Delectable Mousiais and seek or covet no other Paradise. Truly, I stranger, and they took me in ; sick, and they miss tered unto me. The honor of Heaven is pledged if Faithfully yours. their reward.

WHOLE WORLD'S TEMPERANCE TRACTS. Five of the Tracts have just been published by Fowlers & West 131 Nassau street, NewYork, and their circulation of not fail to give a new and powerful impetus to the ter perance reformation. The first is occupied with Maine Liquor Law, and the workings thereof in State. The second is on the 'Philosophy of the 70" perance Reformation; or, the Relations of Alcohel a the Human Organism, chemically, physiologically as psychologically considered: A Prize Essay; to said the Premium of \$100 was awarded by the Temperance Council. By R. T. Trall, M. D. third is on 'Alcoholic Liquors: their essential ture and necessary Effects on the Human Consider tion. By Horace Greeley. Prepared by request of the National Division of the Sons of Temperanor. fourth is on 'The Liquor Business; its Effect upon the Minds, Morals and Pockets of our People. By Barnum. The fifth is on 'Temperance and the Po-hibitory Law, as enforced by Phrenology and Physics ogy. By O. S. Fowler.' In none of these tracts is of quarter given to the use of intoxicating drinks, however moderately, but their terrible effects upon the human ocnstitution are clearly demonstrated.

APR THE 'IND The Boston under the d gentlemen,' a ously existing public by its As a certain lectures, it m lie good, to g The lectur have been de Rev. HEND " EDW HORACE G

Rev. Rich The remai appear next JOHN JAY Rev. CALV . H. M. Of the six elergymen. own theory o mand that vor,' and de God.' But, of the evils o tantly do,) nore thoroug ex pressed or ntinuance evert the th on slavery, Another n s last refer extension of rent viciousn ward disturb It to the Ch pitch of thes might reason speakers the rather a com sault upon sl ble in itself ; obstacle in th Church, that and an injus

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rience has been, of a very m severest sickness January. The asingly moddy; he least good, as hey were direct h so to think a in ; and so, en e best to go in n there a short 16th, two day over to Dublin than I received rable condition one instance, a fer me to leave h time, in com

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to two days, was the 9th, pretty nst disease for one knew; but to close confine gly accompani on of the whole or three years illen into better ern Hemisphere tly suited to all word of gratithat they count of their whole e a most alarmvery was small.

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THE 'INDEPENDENT' COURSE OF LEC-

TURES. The Boston course of lectures on American Slavery ander the direction of an independent association entiemen, and h ing 'no connection with any previjecture, though none have been announced to the lic by its managers, paused mid-way in its career. is a certain proportion of abolitionists attended these lectures, it may be well for their sakes, and for the publie good, to gather up such crumbs of information as course has incidentally furnished.

The lectures were to be nine in number, six of which have been delivered, by the following gentlemen :-Rev. HENRY WARD BEECHER, of Brooklyn, N. Y.

" EDWARD BEECHER, of Boston. Horace Greeter, of New York city. Rev. RICHARD S. STORRS, Jr., of Brooklyn, N. Y. EDWARD E. HALE, of Worcester.

" ANDREW L. STONE, of Boston. The remainder of the course, which will (perhaps)

appear next fall, was announced to be by John Jay, of New York.

Rev. Calvin E. Stown, of Andover. " H. M. DEXTER, of Boston.

Of the six lectures thus far delivered, five were by clergymen. Of these, their own professions, and their own theory of the clerical function, give us the right to lemand that they shall ' rebuke sin without fear or favor,' and declare, respecting it, 'the whole counsel of God. But, though making very strong representations of the evils of slavery, (as slaveholders themselves constantly do,) the majority of them counselled nothing more therough than efforts against its extension, and expressed or implied their acquiescence in its indefinite tingance within its present boundaries, if this would avert the threatened extension. These lectures were on slavery,' but were not anti-slavery.

Another noteworthy circumstance is, that the lecturers last referred to seemed moved to oppose even the extension of slavery, less from a conviction of inherent viciousness in the thing itself, than from the inward disturbance and outward reproach accruing from it to the Church. In a word, the general tone and pitch of these lectures corroborated the idea that one might reasonably form from the characters, both of the speakers themselves, and of the 'association' who selected them, namely, that the whole movement was rather a coming to the help of the Church, than an assault upon slavery, as hopelessly vicious and intolerable in itself; rather the perception that slavery is as obstacle in the way, and a blot on the character of the Church, than that it is invariably a sin in the master and an injustice towards the slave.

is a curious and instructive fact that, notwith standing the molerate tone which was to be expected from the lecturers named, and the significant assurance, from press and pulpit, that there was no connection with any body who had become unpopular by previou exertions against slavery, the clergy of the city utterly withheld their countenance and support from this movement. The Beechers were present (officially, as it seemel.) at all the lectures, but no other city clergymen appeared on the platform, to manifest their sympathy, nor did I distinguish any among the audience. The signature of the Nebraska petition was quite as much as could reasonably be expected of them.

The sheep naturally followed the example of the shepherds, and staid at home; further prompted to quiescence, no doubt, by the very unfavorable weather three of the evenings. Most of the audiences were thin, to positive emaciation. The first lecture (gratuitous, and delivered by Henry Ward Beecher,) filled Park St. Church to overflowing. For the remaining ones, a fee of ten cents was required, and only twice did the audience so much as half fill the hall, though they changed from the Tremont Temple to the mediumsized Melodeon, and from that to the small Meionaon It was all in vain ; the audiences shrank with the halls; and whatever disadvantages of radicalism the 'inde pendent' managers escaped, it is evident that modera lectures must have fallen far short of paving their own

Thus has ended (two thirds of) another of the at tempts to treat the subject of slavery more judiciously, and (as a result of this) more successfully, than the abolitionists have done. These critic-experimenters

Anti-Slavery, Human Rights, efforts to eradicate discase and deformity from human bodies, and insanity and idiocy, and every ailment from human souls, represent the latter. The mission of church organizations, with their priesthoods, is accomplished; their work is done. No philanthropist looks to them as means to remove practical social and individual wrong, and to improve and elevate the health and happiness of the bodies and souls of men. Membership in any church has ceased to be, if it ever was, a test of a just and honest man. The sooner such organizations are abandoned, and numbered with the things that were, the better for society. They are necessarily opposed to change, and, of course, to progress. A new reformatory idea never originates with those organizations, and is never tolerated nor received by them, till it becomes popular. No church ever started a radical idea or reform, and none ever will or can. If a member of any church starts a radical, reformatory idea, this very fact, at once, divorces him from that church. The history of all reforms in favor of liberty, peace, temperance, non-resistance religious, political or individual freedom and equality, demontrates the truth of this position. All radical reforms in favor of toiling millions must be carried on outside of religious and political organizations.

Before me is a 'Memorial of the Board of Director of the Pennsylvania Training School for Idiotic and Feeble-minded Children, to the Senate and House of depresentatives of Pennsylvania, together with their First Annual Report.' In the Appendix is an ' Appeal in behalf of Idiots.' The school near Germantown is under the care of Mr. J. B. RICHARDS, assisted by Miss SARAH D. HOLMES. It is computed that there are over three thousand idiots in Pennsylvania; according to which computation, there are more than sevenly-five thousand in the nation. The religion which goes forth to elevate these, the most unfortunate, most neglected and outcast of the human kind, and to find out and remove the causes of this fearful malady, and to fix the ponsibility for its existence where it belongs, is the religion best fitted to human wants, to heal human woes, and to save human beings. The religion which goes to wash, elevate, beautify, strengthen and adorn tuman bodies and souls, in this state, is the religion for this world.

One paragraph in the Appeal I will transcribetentiment of which should never be forgotten by fathers and mothers, and by those who expect to become such.

It says:

'The benefit of these schools will not accrue to their own inmates alone. The attention which they will be sure to command, the impressions that will be made, whom they restore to the world as decent and respectable persons, pupils whom they received as moping, mattering, grovelling idiots; the inquiries which will be instituted respecting the causes of idiocy, its extent and proper treatment. These will be incidents to a well-conducted school—will be fraught with blessings to multitudes who can never share in its instructions and discipline. These facts, especially, will gain general pub-

who deliberately inflict idiocy upon a child! But, who ever thus did it? No parents could wish to have an idiotic child, yet they pursue a course of action which they know, or might know, must subject their offspring to a liability to idiocy. Their habits of eating and water would rise to a certain level, and thus saving the water would rise to a certain level, and thus saving the drinking and sensual indulgence, as husbands and wives, prepare them 'to inflict on their innocent posterity so sore an evil,' and all other diseases of body and

lectual, affectional and moral endowments to instruct May, nor my abolitionism from a past age. I will not such a school, as J. B. RICHARDS. One cannot witness the results of his labors in the school over which he cram into us its green fruits.

May, nor my acontionism from a pass age.

Aby, nor my acontionism from a pass age.

Aby, nor my acontionism from a pass age. now presides, without grateful tears. Of all men I ever saw, he seems best fitted to bring to light the long and deeply hidden causes of this fearful malady, and to direct men and women how to remove these causes.

outraged Humanity. The cause of the idiot is the cause of every man and woman who respect the nature they bear. Those who, through insane passion and riotous bear. Those who, through insane passion and riotous living, dishonor Humanity by giving existence to idiots, will be classed among the world's blackest criminals.

By their own brutal practices and indulgences, they degrade themselvee below the beasts, and then propa-

hands, at a glance. HENRY C. WRIGHT.

THE BIBLE AND SLAVERY.

TO THE EDITOR OF THE LIBERATOR: Owing to some post office failure, I did not see a re-

Though nothing is easier than that I should gratify Massachusetts injustice to colored children. his 'curiosity' by giving him the ground of the inter- April 20th, 1854. pretation of that verse, yet it is always with sadness that I see any one seek to clog works of reform,-sufchildren ride stick horses,-whip them, talk to them, the funds for the purpose were not designated. and cannot bear to be told, that instead of their being borne by their horse, they have borne it, and would

hinges, to wit : all' ei kai. I will quote the full verse : Freeman. Doulos eklethes, me soi meleto; all' ei kai dunassi eleutheros genesthai, mallon chresai. Translation—Art thom called being a slave, let it not be an object of care to you; but even if thou canst become free, rather use it. The difference here between Mr. M. and myself is this: he says that 'it' refers to freedom; I say, to slavery. My reasons shall be given. By his interpretation, one word must be left out altogether, and is left out, in the common version,—the word kai. But though this seems a small word, any one familiar with New Testament Greek will know that there is no word which is oftener of essential importance to a passage. Here it gives meaning to the two preceding words. It must be literally translated—but even if; not, as Mr. M. says, but if; that would be all' ei. If any one will turn to any authentic Lexicon, he will find, under the conditional particle ei, the particular force of its time the first numbers of the Doulos eklethes, me soi meleto; all' ei kai dunasai conditional particle ei, the particular force of it We have received the five first numbers of the is shown to mean although, and all', usually meaning the Freeman says, especially in regard to Mr. Dick. but, means in the connection, further, yet more, &c. It has our best wishes for its prosperity.

when united with kai. Thus, in Robinson, (p. 207,) it is shown to mean although, and all', usually meaning but, means in the connection, further, yet more, &c. (Khner, § 322, 6.) Now, what a sentence would it make to combine good Greek and good anti-slavery doctrine together, and read this sentence thus: Art thou called being a slave, care not for it; yet more even if thou canst be free, use freedom in preference. I venture to say, that any lad in a common school will know better than to say that if Paul meant to say, 'be free if you can,' he would have used such a barbarous phrase.

It is a confirmation of this, and a sufficient answer to Mr. M's allusion to v. 23, to say that the very object of all these verses is summed up at their conclusion (v. 24)—'Brethren, let every man, wherein he is called therein abide with God.' What can Mr. M. mean by saying that in the very verse before this, he means that they must not be slaves,—when he says, 'Ve are bought with a price is he not be saves,—when he says, 'Ve are bought with a price; to hen of the servants of men's bought with a price; to he not the servants of men's bought with a price; to he not the servants of men's bought with a price, weans the money the masters paid for their slaves? Any but the dullest vision can see that he says, 'Ye are God's; whatever be your calling, be it single or married, circumcised or uncircumcised, therein and the says, 'Ye are God's; whatever be your calling, be it single or married, circumcised or uncircumcised, he was a serven with the same traffic.

About the time of the promulgation of the gospel, the slaves were at least equal in number to the free inhabitants of the Roman world.' (See Gibbon, vol. I, ch. 2.) This would make about sixty millions of slaves, in the countries which were the fields of apostolic labor. They met with it in Asia, Greece, Italy. These slave traffic; as punishment for some crimes; by birth under the confuberais. Their condition was—1. The slave traffic and proposal condition was—1. The slave traffic

slave traffic; as punishment for some crimes; by birth under the confuberais. Their condition was—1. The master had power of life and death over the slave.

to show to men and women how to avoid propagating phrases as pistous despotas are found in the New Testidiots, lunatics, drunkards, thieves, robbers, murderers, tament,—Christian masters—despots! Ten pieces of idiots, lunaties, drunkards, thieves, rousers, murderers, laveloiders, slave-hunters, and other monsters. How fearful, indeed, is the guilt of that man and woman who deliberately indict idiocy upon a child! But, who deliberately indict idiocy upon a child! But, who

No man in this nation is so peculiarly fitted, by intel-

From the Commonwealth.

WORCESTER, April 12, 1854. MR. EDITOR,-I observe in the letter of Mr. W. The task is a thankless and colossal one, but it can and will be done.

The day is not distant when those who give existence to idiotic children, and who 'inflict this sore evil upon their children,' will be held responsible to indignant and their children,' will be held responsible to indignant and their children, and who 'inflict this sore evil upon their children,' will be held responsible to indignant and their children, and who 'inflict this sore evil upon their children,' will be held responsible to indignant and their children, and who in this choice in the letter of Mr. W. C. Nell, in your Tuesday's paper, a reference to the African school in this city, which may be misconstrued. For the honor of Worcester, let it be understood, that attendance on this school has not, for years, been constantly deliving.

gate beasts in human form. I say, such men and women, who thus dishonor the holy function of parentage, and outrage their offspring, will, in the future, be called to render a fearful account before the tribunal of troduced an order in the Board, which, though meeting troduced an order in the Board, which, though meeting with opposition there, was attended with better suc Meantime, may the idiotic, the insanc, the blind, and in the Common Council; for, on motion of Mr. Stodder, deaf and dumb, be gathered into appropriate schools, the vote whereby the Council refused to pass to a second that men and women may see the work of their own reading the order relative to the unjust exclusion of children from our common schools was reconsidered, and the order passed. It was then referred to a Committee, of whom Alderman Williams is one, and an an able and just report may be confidently antici-

The spirit of progress manifested in Worcester bids joinder of Mr. Mann to a slight stricture of my own on us hope that the time is not far distant when the head 1 Cor. 7: 21, and his way of using it. Being in the city of the Commonwealth will exhibit corresponding vitalia day or so since, I saw it for the first time at the ty with the heart thereof, and that Boston will redeem itself from the stigma of being the last bulwark of

SLAVERY ABOLISHED IN VENEZUELA. Advices fro ficiently leaden-footed already, God knows, -with the Venezuela to the 9th inst., state that Slavery throughpendent' managers escaped, it is evident that moderalion did not 'draw,' except upon their purses, for the
lectures must have fallen far short of paying their own
is because men are good that they seek to make the Bible out to be so; and they patch it until the last vest- law on the same day it was passed. The indemnity, ige of the original article has disappeared. It is as in consequence thereof, to the planters, is specified, but

borne by their horse, they have borne it, and would not have always found, and, I venture to predict, will find for some years to come, that the majority of Northern people object, not mainly to the form or manner of anti-slavery work, but to the thing itself. Half-way measures towards a thing which the people don't care to undertake at all, will be no more acceptable to them than radical ones.

C. K. W.

PURE RELIGION AND UNDEFILED.
CLEVELAND, Ohio, April 8, 1854.

DEAR GARRISON:

It is good to turn from the religion of mere faith and forms, to a religion of facts, of practical righteousness. The churches and priesthoods of every name represent the former; Total Abstinence, Peace, Non-Resistance, Anti-Slavery, Human Rights, efforts to eradicate disease and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research and deformity from human bodies, and insanity and research to first the been without it. I would commend to Mr. Mann the warning lately given by one of firedom with the wards excledent scholars of England, and a fisched it when the mistod of his usefulness and vigor. His death is not only a heavy bereavement to his faithful and efficient laborer in the cause of freedom has been subdently cut down in the mists of his usefulness and vigor. His death is not only a heavy bereavement to his faithful and efficient laborer in the cause of freedom has been subdently cut down in the mists of black freedom will death. We deeply regret DEATH OF J. W. WALKER. We deeply regret

THE PROVINCIAL FREEMAN. An Anti-Slavery paper,

when united with kai. Thus, in Robinson, (p. 207,) it 'Provincial Freeman,' and cheerfully respond to what

licity: and they are facts which, once known and universally respected, would terminate much the greater
part of the evils which flow from this source. The first
of these facts, already well established, but destined to
find their behalf, is, that indicate is an antiin their behalf, is, that indicate is a second or renormaces, but one of the ways in which
a month or renormace, but one of the ways in which
their descendants, and can be traced directly back to
their views or their rediscessness. It has charges every
to their descendants, and can be traced directly back to
their views or their rediscessness. It has charges every
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their innocent posterity so sore an evil.

Idicey an arbitrary visitation of Providence! Justa
much so as is delirium tremens to a drunkard, or death
to him who cuts his throat—and no more. Good here
made an idiot. The diotic, as well as the insane, the
bind, the deaf and dumb, are the results of human
agency. If schools for idiots could, by a collection of
facts, as they might, demonstrate the falsehood and
implety of this popular idea, they would do an infinite
region to the annual meeting of the American Anti-Slarery Society, to be held on the 10th of the nerm of the annual meeting of the American AntiSlavers Society, to be held on the 10th of the nerm of the same will be a grand raily of the same village on the constant will be a grand raily of the matter, and the west will be largely represented. Michigan, Indiana, Ohio
may case it is a Eugster most Augustic and the same will be a grand raily of the same and well and the west will be largely represented. Michigan, Indiana, Ohio
may case it is a Eugster should an infinite comparison and that the East
and West should all be there by their
fall must be their guilt, who can deliberately inflict on
their innocent posterity so sore an evil.

Idicey an arbitrary visitation of Providence! Justas
much so as is delirium tremens to a drunkard, or death
to him who cuts his throat—and no more. God here

Suing for their Freedom.—There are three colored persons now living in Madison county, in this State, suing for their freedom in the County Court, who were born in Fredericksburg. The mother of the children was a free woman, and, when young, they were taken to Madison, to be raised by Thomas Smith, familiarly known as Vinegar Tom. Smith having died in Madison county, the Fredericksburg Herald state that the creditors of his estate seized upon the children referred to, as slaves, but suit has been instituted in their behalf, and testimony can be furnished from Freedom. The witnesses, however, are in indigent circumstances, and an appeal has been made to the philanthropic, in order to raise money for the purpose of defraying the expenses of the witnesses necessary to establish the facts in the case.—Rich. Enq., 12th.

Mr. Sumner's Speech.—Linwards of 35 000.

we ask your aid, either by counsel, by pecuniary contributions, or by making known to the Agent the names of worthy persons disposed to aid us by receiving any of these neglected children.

Address Rev. JOHN T. SARGENT, Boston.

COMMITTEE:

Emund Jackson, Dr. G. F. Bigelow, Theodore Parker, F. W. G. May, the rate of \$1 for a hundred copies.

THEODORE PARKER,
the rate of \$1 for a hundred copies.

LEVI B. MERIAM,

Our Extent of Territory .- Mr. Wilson, the Our Extent of Territory.—Mr. Wilson, the Land Commissioner, has sent into Congress a statement that the whole surface of the United States embraces only 1,391,480,320 acres, which is less by 220,704,599 than was reported in the annual statement from the Land Office. The error was committed in over-estimating the extent of Oregon, Nebraska, and the Indian Territories. The New York Times thinks it not necessary to feel humiliated by the discovery, as we are still large enough for all practical purposes. large enough for all practical purposes.

Lay The chrowing auternsement appears in the Grand River Record:—

INFORMATION WANTED!—Of Stephen Arnold Douglas, late resident of Chicago, Ill., who left his home for Washington city in November. When last heard from, he was in that city, trying to pass a bad bill. If any of the officers of that city can give any information as to his whereabouts, and will leave the intelligence at the office of the National Era, it will be a great relief to his afflicted feit also who excells four the second control of the second control his afflicted friends, who greatly fear he has done away

Cubun Emancipation .- Commodore Newton, washington, brings the important intelligence that the Captain General of Cuba has in his possession the royal decree abolishing slavery in that Island. He refrains from publishing it at present, on account of the state of affairs in Europe. The Cuban Creoles, he also states, are ripe for revolution.

The New York Crystal Palace has been closed for the present, and it will be respensed, under Mr. Barnum's auspices, on the 4th of May, with a grand fete. The injunction on the Palace Association has been dissolved, Barnum having paid the claim of the person suing. The shares have advanced to 55 per cent. under the prestige of Mr. Barnum's name as the new manager of the concern.

Great Mortality on Shipboard .- The ship Tonawanda arrived at Philadelphia lately from Liver-pool. About fifty deaths, resembling the cholera, occurred during the passage.

The Whig Party .- In 1852, the Whig party cast 1,378,000 votes of which about 335,000 were in the South, and 1,048,000 in the North. There is an excitement at Norfolk, Va

in consequence of the escape of four slaves on board of some Northern vessel. Lynch law is threatened against the captain of the vessel, if they can find him.

Death of Ex-Governor Knight .- Hon. Ne hemiah Knight, Governor of Rhode Island from 1817 to 1821, and United States Senator from 1821 to 1841, died in Providence a few days since.

Death of Hon. John Davis .- The Hon. John Determined the control of the contro

ability.

On the 5th inst., at the Massachusetts General Hospital, Mr. Samuel Russell, of Middleton, aged 53. Mr. Russell was independent in his religious views, from whom four negroes ran away a few weeks ago, discovered a plot among his negroes to decamp in numbers. On last Thursday night, he shipped fourteen to the Southern market—supposed to have been about ready to take up the line of march to Canada, or elsewhere.

New Hotel.—The Chronicle says that a new hotel is about being erected in Boston, to be called the Appleton Hotel, by a company of gentlemen, with a capital of \$800,000.

Icebergs 300 Feet High.—The ship John Bright, which recently arrived in New York, reports having seen on the Banks, April 8th, sixty-three large icebergs, some of them two miles long, and about 300 feet high. The ship's rigging and sails were completely covered with ice.

OAPE COPRE.

A N Establishment of this character is commencing at Harwich, under the direction of Gilbert Smith, Smith, assistant.

Miss Smith is a young lady of medical education; and Dr. Felch has, for many years, been extensively known as a popular teacher of the whole Science of Man, and a successful Practitioner of the Natural Treatment of Disease, (the Hydropathic in concurrence with the Mesmeric.)

Several patients can board in Capt. Smith's family,

The Messer of the supposed perpetrators have been arrested.

the Mesmeric.)

Several patients can board in Capt. Smith's family, in a pleasant, rural, healthful location, within a mile of the sea shore on the propard Sound.

Terms, from \$6\$ per week to \$9\$. Address, Dr. W. Felou, Harwich Port, Mass.

JAMES SCOTT,

The voters of Chicago, by a majority of 290 votes, have decided in favor of constructing a tun-nel under the river. It is supposed the tunnel will an-swer the purpose of that of the present bridges.

the State of Wisconsin. An attempt was recently made to kidnap a young woman nearly white, at Racine. She was hurried off to Canada by her friends. There are over 2,000 miles of railway

in Canada under contract, the cost of which will be from seventy to eighty millions of dollars. Lamartine is said to be engaged on a life of Washington, which will be published within this year. Rubini, the celebrated tenor, is dead.

The Miser's Heir, or the Young Millionaire, by P. Hamilton Myers, in one vol., published by T. B. Peterson. has just been issued from the press. This novel abounds in beautiful yet thrilling passages; and it teaches another terrible lesson in regard to the

and it teaches another terrible lesson in regard to the effects of avarice upon the human mind.

'The Fortune Hunter, by Anna Cora Mowatt.' The authoress in this work depicts the 'upper tens' of New York with much facetiousness, making it a work of an exceedingly amusing character. It can be had at the publisher's, T. B. Peterson, 102 Chesnut street, Philadelphia.

Old John Adams, in a letter addressed to his wife, dated July 7, 1774, inquires—' Does Mr. Willbind preach against oppression and the other cardinal vices of the times? Tell him the clergy here, of every denomination, not excepting the Episcopalian, thunder and lighten every Sabbath.'

Havana.—The Captain General has recently been making a tour of all the fortifications, and it was ascertained that 306 gans could be mounted in twenty-four hours. It was rumored that provisions were being carried into the Cubana in the night, and that blasts are being drilled. The number of troops now on the island is near 14,000. The naval force consists of 22 translations are the standard of t vessels, chiefly small steamers.

The Webster Monument.—The Senate, on Saturday, passed the resolves to build a 'monumental statuse' to Daniel Webster. Every Whig present voted for the resolves, and also Mr. Mansur, of the Worcester County delegation. The speech of Mr. Alvord, in opposition to the project, is very highly spoken of by those who heafd it.—Commonwealth.

THIS Institution, and direction of Dr. Skih Rokks, and is well arranged for treatment, at all seasons.

Terms.—Usually from \$7 to \$9 per week.

Office hours from 2 to 4, P. M.

April 14.

Idiocy an arbitrary visitation of Providence! Just as much so as is delirium tremens to a drunkard, or death to him who cuts his throat—and no more. God never made an idiot. The idiotic, as well as the insane, the blind, the deaf and dumb, are the results of human agency. If schools for idiots could, by a collection of facts, as they might, demonstrate the falsehood and impirity of this popular idea, they would do an infinite service to mankind.

The religion of facts, of true progress, of science, traces all these fearful maladies directly and solely to human agency, and goes to work earnestly to remove the causes, the might die like a slave.

Now, Christ never came in contact with this awful system, but this apostless did. Mr. Mann agrees that they bore no testimony against the system, but furnished. Yeastly general! As I said before, it is the easiest thing to furnish general principles. Vastly general! As I said before, it is the easiest thing to furnish general principles. The first man who ever said, 'There is a God,' stated a principle that would involve the final principles,' in the literature of every nation long before Christ came. He and I know how easy it is to advise, and manufactures was urged; and the establishment of commerce with the Amazon river was also recommended.

Suing for their Freedom.—There are three colored persons now living in Madison county, in this State, sing for their freedom in the County Court, who there were an earthy and general principles. Now, christ never came in contact with this awful system, but his apostles did. Mr. Mann agrees that the wistmone's Exono Resonce Concention, which assembled in Charleston, S. C., on Monday, the 10th instant, was attended by several hundred delegates. There were solo present from Tennessee alone, 130 from Georgia, 22 from North Carolina, &c. &c. Among other matters of business, the Convention discussed the Pacific Railroad, and approved, of course, the Southern route; but some of the speaker denounce of the religion of facts, of true prog

LEVI B. MEBIAM, MISS MANNEY BY WENDELL PHILLIPS. F. W. G. MAY. Miss HANNAH E. STEVENSON.

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April 28

WANTED,

Several colored girls in families out of the city.
A journeyman barbor in a neighboring city; one with good references will find a desirable place.
Men on Farms.
A porter's situation in the city.
Please apply to

At his Registry for Help, 21 Cornhill.

MARRIED-In Salem, April 19, by Rev. O. B. Frothingham, Mr. John G. Wenn and Miss Annie E.

DIED-In this city, April 21st, Louisa Adelaids, only daughter of Edward and Mary Gray, aged 6 years and 4 months.

'Though she was the joy of her father's home The light of her mother's eye,'—

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>
> April 14. 3mos. April 14.

> THE RELIGION OF MANKIND: or, The Age of Thought. By Dr. J. H. Robinson. Price, 50 cts. The Philosophy of Creation: unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price, 38 cents.

> Free Thoughts concerning Religion: or, Nature versus Theology. By Andrew Jackson Davis. 15 ets. Just published and for sale by BELA MARSH, No. 9, Franklin street.

REV. THEODORE PARKER'S GREAT SER-MON ON THE NEBRASKA QUESTION. JUST published and for sale at the Anti-Slavery Of-fice, and at the Commonwealth Office.

Also, for sale at the Anti-Slavery Office, 'An dress delivered in the Broadway Tabernacle, New York, Feb. 24, 1854, by William Lloyd Garrison.' Price, 6 cents, single—60 cents per dozen—\$1 00 for 25 copies. March 17.

WORCESTER

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Moral Treatment.
 Importance of forming the Habit of Obedience Early.
 Punishments—what kinds should be avoided.
 Danger of Frightening Young Children.
 Goige to School.

Going to School.

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Ones.

16. Little Carvin, his Life and Death.

17. A Few Days in Uncle Jerry's Family.

18. A Few Thoughts for Husbands and Wives.

19. Neglect of Wife and Family.

20. Self-Reproach.

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tematic and constant encroachment of THE SLAVE POWER. From the adoption of the Constitution to the NEBRASKA INIQUITY.

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CORNHILL.

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March 17

Swis

MOTORPATHIC CARD. DR. H. HALSTED, formerly of Halsted Hill, Rochester, N. Y., well known as the author of the system of Motorpathy, and by his great success in the our of chronic and female diseases, has recently purchased and removed to the celebrated ROUND HILL WATER-

of chronic and female diseases, has recently purehased and removed to the celebrated ROUND HILL WATER-CURE RETREAT, at Northampton, Mass., where, with improved facilities, he will continue the practice of his peculiar system, in connection with the Hydro-pathic Treatment.

Dr. H. was one of the earliest advocates, and has been and still is one of the most successful practitioners of the Water-Cure system. Nevertheless, in the treatment of Chronic Diseases, and especially those incident to Woman, experience has taught him thas Mormer-Affix, combined with the Water-Cure Treatment, is in all cases much more effectual, and will restore many patients who are beyond the reach of Hydropathy alone. This has been made apparent in the cure of very many nervous and spinal affections heretofore unreached, and of Dyspepsia and Paralysis, and the numerous and complicated diseases of the liver and kidneys.

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system.

As a summer retreat for the friends of patients or others seeking relaxation or pleasure, Round Hill stands alone and unrivalled. Its mountain air, limpid water and delightful scenery have given it a world-wide repu-

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RO

## POETRY.

The following keen satire upon one of the Massa chusetts Senators in Congress derives its edge from th facts in the case, which are extremely humiliating to every manly soul on the soil of the old Bay State.

### From the Commonwealth. SONG FOR THE KITCHEN PIRESIDE

BY DR. DANIEL MANN. 'Tis of a famous Senator, from Massachusetts sent, The Old Bay State, in Congress, all for to represent; And a sturdy farmer bold, who staid at home to work To plow the ground, and raise the corn, and fatter beef and pork:

And of a gray old pilgrim, who went the country through,

To see the folks, and hear the news, and tell of what h

· What news? what news from Congress? ' outspoke the farmer bold ?

'They talk of turning Freedom's soil to dens wher slaves are sold.

. What says our Senator to that? now tell me, pilgrit " He made a presty speech-about the same that ' Toots

would say-" It's of no consequence-he guess'd that slavery

wouldn't spread ! " '-We did n't send him there for that!' the sturdy fa mer said

With much of maudlin argument and drivelling debate They brought the matter to a vote one evening rather

How votes our Senator on that? now tell me, pilgris

'He didn't vote at all, because (so Wade and Sewa say.) His back was weak, he was fatigued, and so he went to

"We didn't send him there for that !" the sturdy farm said.

Three thousand ministers of God sent out their stro protest,

That slavery should not curse the land which God w They asked our Senator with speed their message convey.

. What said our Senator to that? now tell me, pilgri gray.' "He gave it-then apologized, and said he hadn"

We didn't send him there for that! ' the sturdy far

mer said. "Now tell me, sturdy farmer bold," then said the pil-

grim gray, For what then did you send him there? T Come, tell me, now, I pray.

To speechify, apologize, and then to bed retire. Is what he thinks you sent him for-what more do require?

That's been his trade for fifty years, and what's the us to scold ? Can ancient puppies learn new tricks? Now tell me

farmer bold. ' Now, pilgrim gray,' the farmer said, ' can you be such

To think we sent our Senator to Washington for that? To make soft speeches, 'pologize, and sleep while other

When perill'd freedom calls for aid in warning's loudest note? We sent him to defend the rights for which our father

bled. And honor's cause to vindicate,' the sturdy farmer said. Now tell me, harmer bold, could you be such a

fiat To send to Congress such a man for such a work as that? Is 't you that send your geese abroad to drive away the

Or do you set your chickens on, to frighten off the hawks?

Or when a prowling wolf presumes to violate your fold. Pray do you set a lamb to guard? now tell me, farmer

Now, pilgrim gray, what's that to you?' replied the Call you our Senator a goose a lamb an infant hen

What hero said, " If slaves should rise, their liberty to He'd don his knapsack mighty quick, and help rebin

the chain ? " I'd think that champion, all so brave oppression's cause

to aid, Might show some pluck for freedom once,' the sturdy

'Pray, farmer, have you seen the boy, when other boys would fight. Would always take the strongest side, regardless of the

right? What did you think his honor worth ?- what would you

trust him for? I've seen that boy grow up a man, and be a Senator.

Yet, in each sphere, that hunker soul you ever may be-What otherwise could you expect?' now tell me, farmer

The farmer drove his team a-field, the pilgrim went his

Yet oft the farmer looked askance, and eyed that pilgrin

'A sharp old chap,' the farmer said-' too many gun

for me : His head has got some logic, and his tongue is pretty

And, more than that, the fellow's right! I see I've

been misled To vote for such a Senator,' the sturdy farmer said.

## APRIL.

BY N. P. WILLIS. I have found violets. April hath come on, And the cool winds feel softer, and the rain Falls in the beaded drops of summer time. You may hear birds at morning, and at eve The tame dove lingers till the twilight falls, Cooing upon the eves, and drawing in His beautiful, bright neck ; and, from the hills, A murmur, like the hoarseness of the sea, Tells the release of waters, and the earth Sends up a pleasant smell, and the dry leaves Are lifted by the grass, and so I know That Nature, with her delicate ear, hath heard The dropping of the velvet foot of Spring. Take of my violets! I found them where The liquid south stole o'er them, on a bank That lean'd to running water. There's to me A daintiness about these early flowers, That touches me like poetry. They blow With such a simple loveliness among The common herbs of pasture, and breathe out Their lives so unobtrusively, like hearts Whose beatings are too gentle for the world. I love to go in the capricious days Of April, and hunt violets, when the rain Is in the blue cups trembling, and they nod So gracefully to the kisses of the wind. It may be deem'd too idle, but the young Read Nature like the manuscript of Heaven, And call the flowers its poetry. Go out ! Ye spirits of habitual unrest, And read it, when 'the fever of the world' Hath made your hearts impatient, and, if life Hath yet one spring unpoison'd, it will be Like a beguiling music to its flow, And you will no more wonder that I love

To hunt for violets in the April time.

PORMED

by, 240 Strand. 1853.

## The Editor's General Preface.

Man is a constantly progressive being. In philosophy, mechanism, and manufactures, his improvement than in any former period. Geography, astronomy, geology and chemistry have dissipated the mists, mys. law or the prophets, but to fulfil them; and whosoever teries, day-dreams, and trickery of priestcraft and su-shall break one of the least of these commandments, persition. True science has broken through the dreams and shall teach men so, he shall be called least in the ly so called. Common sense has exploded the foolery of them, the same shall be called great. By what authorquiry, purified from all its corruptions, begins to be whole epistles as uncanonical? dogmas of faith, and modes of conveying religious instruction of dark bygone ages, still remain unchanged, unimproved, either in our national churches or among That the Rible is not the Religion of any Christie the various sects of dissenters. The necessary consequence is, the priesthood are despised, the churches and continually increases; and unless a thorough reform in
Bible religion take place speedily, it will be abandoned

Any society or community which

ltogether.

Nothing certain is known as to when or by whom our of which is incapable of demonstration, is, correctly present canon of Scripture was formed; but some emi-speaking, a religious sect. The Jews, the Christians nent ecclesiastical writers affirm that priests and bishops, assembled in councils about the third or fourth the word, are only so many sects. The professors of ps, assembled in country, having collected a great Christianity in our own country, founding their opinnumber of manuscripts and versions of the writings of ions on the partial interpretations of the Scripture, the Jews and early Christians, amidst great diversity of decisions of Councils, the traditions of past ages, Acts opinion, by their own authority, pronounced some of of Parliament, liturgies, creeds, catechisms, and other of truth-the inspired Word of God.

What the contents or character of the rejected writings were is unknown to us, as the greater number were only true Church of Christ, indulging in the most un suppressed, destroyed, or are lost. The approved man-charitable feelings towards each other, expelling, disuscripts and versions-many of them nobody knows owning or excommunicating those who differ from them when or by whom originally written, containing many in the smallest trifles, and not unfrequenty consigning good and useful truths concerning God, human duty, them to endless perdition. This is the spirit that proand human expectations, and accounts of the unrivalled duced all the religious persecutions of Christians by example and divine instructions of that wisest, best, Jews and Pagans, of Jews by Christians, Protestants by and most benevolent of moral teachers, Jesus of Naza- Catholics, Catholics by Protestants, Dissenters by reth, mixed up with much that is useless, erroneous Churchmen, Unitarians by Trinitarians, Dissenters by and superstitious-having been carefully preserved by Dissenters, and those who do not wish to join any of the Christian priesthood in Rome, France, England, these parties, by them all. This unholy spirit has and other countries, through many succeeding generations, have long become the canon or standard of religious truth to all sectarian Christian churches.

guages, referring in many places to manners, customs and fransactions unknown to general readers, compared with each other, containing at least 20,000 various wrest the holy sepulchre of the meek and humble Jesus, readings, rendered into English by translations acknowledged by many in all sects to be imperfect, conof infidels. This unholy spirit, added to the unholy and taining in themselves much false philosophy, many pal-intemperate lives of professors, has, more than anything pable contradictions, and very few of them pretending else, prevented the spread of genuine Christianity o any other than human origin; notwithstanding all among heathen nations. It has everywhere impeded this, nearly every sect has maintained the perfect agreement of the whole; and most of them assert that every mention any others than astronomy and geology?) and word-aye, every syllable and letter of our common has been the greatest barrier against the adoption of translation, was written under the influence of direct inspiration from the Spirit of God Hence thousands of bulky volumes have been written to reconcile and explain them; hence the contradictory opinions of a the past history, and (to the shame both of Parliament hundred different sects, reviling, hating and persecuting each other; hence stripes, imprisonments, wars, ent degraded, impoverished, and miserable state of massacres and death. The divine right of kings, aris- Ireland. tocratic monopolies, the prostration of reason, priestly ominion, exclusive privileges to wealth and rank, the inequality of men, the inferiority or nonentity of women, private property, selfish interests, sanguinary laws. African and American slavery-nay, even war itself advocated and justified from a book we have set up as the scriptures of truth, the very Word of God.

The time for a second reformation of Christianity, therefore, is now fully come, and it must begin in the of my religion is in the Bible: the remainder is in the kept by the priests; and till the time of the first Refor- councils.' 'Do Roman Catholics exercise the right of mation from Popery, the oracles of Moses and of Christ private judgment?' 'No; the Holy Scriptures are not —the Scriptures—were carefully kept by the priest-hood, and not allowed to be used by the people. But the first reformers burst open their cabinet, and boldly wrest, as they do the other Scriptures, to their own detranslated the Bible into all languages, whilst the struction. Christ declared St. Peter the rock upon printing press and Bible societies have put it into the which his church was to be built, and appointed him its hands of all peoples. On freely examining the book, however, as it is at present arranged, it has been found to contain so many jarring elements, that it has given dained, and anointed with the Holy Spirit from him. rise to innumerable sects, widely differing in opinion are, therefore, the only authorized interpreters of Scripand in practice from each other, who for three centuries past have been continually disputing about speculative notions of no practical importance or utility to them, despiseth Christ: as for reason, it must be obemankind.

For the purpose of enabling the poor to understand sought by the editor of this book.

all the selections he has made, are—that truth being ister of the Church of England or Ireland, before he is one, truth is always consistent with itself; and each ordained, is obliged to declare or swear his assent and truth must be consistent with every other truth.

to the poor, afflicted, and persecuted. 3d. That the life of Jesus is our example-is his re-

ligion in practice.

virtuous and benevolent.

burdensome ceremonial, and broke down the middle church. wall of partition between nations, and made the race of Turn next to the Church of Scotland, to most of the

2d. That the ten commandments are the basis and numerous and powerful body, and no men among foundation of all duties both towards God and man. talk more about the Bible than all these; one would be

inflexible Judge.

ed great temporal prosperity. And,

THE LIBERATOR, with them, or which I cannot understand, are placed among the corruptions of Judaism, or the mysteries and miracles of Babylon. My book is, 'The Bible of the THE BIBLE OF THE REPORMATION RE- Reformation Reformed, and contains the whole of the Old and New Testaments, according to the received THE SEVEN SEALS BROKE OPEN: or, THE BIBLE OF English Protestant version, with preface, index, table THE REFORMATION REFORMED. Three Volumes, in of contents, and short appendix. The present titles of Seven Books. Containing the whole of the Old and the chapters are omitted, and new titles are given. New Testaments, according to the generally received English Protestant Version, but under an entirely the sake of easy reference by those well acquainted with New Arrangement in every part. With Preface, In-scripture; but the whole of the sacred volume, it will troduction, Commentary, Indexes, &c. By John be perceived, is under an entirely new arrangement in Fixen, Merchant, Liverpool. London: James Rig. And the sectarians said, 'By what authority do

thou these things, and who gave thee this authority? I also will ask them some questions. By what authority did the primitive Christians change the sabbath from Saturday to Sunday, abandon circumcision, and disduring the past and present century has been greater pense with the Jewish ritual? Christ gave no such authority, but said expressly, 'I came not to destroy the law or the prophets, but to fulfil them ; and whosoever of scholastic sophistry, learned ignorance, science false- kingdom of heaven; and whosoever shall do and teach sectarianism and the slavery of creeds. And RELIGION, based upon charity, good morals, reason, and free inclearly seen, and its native excellence duly appreciated. ject three of the gospels? And by what authority do But the antiquated forms and ceremonies, the absurd the Jews reject the New Testament altogether? By the

Sect, and that no Sect is Christian

Sectarianism, meeting us at every turn, paralyzing chapels are deserted by multitudes of the most enlight- every benevolent effort, preventing every useful imened, conscientious, and virtuous characters; the pop- provement, and opposing every kind of useful reform, ulation is still advancing in knowledge, and the evil is an obstacle that must be removed, or no onward pro-Any society or community which adopts a system of

these books false and spurious, and others oracles writings and teachings of fallible men like themselves are again subdivided into a hundred smaller sects, each pertinaciously and dogmatically insisting on being the caused unnumbered cruel, sanguinary and unjust wars among pretended Christian nations; dictated and carried into effect that masterpiece of human wickedness These manuscripts, though written in obsolete lansacrificed a million of professed Christians in the vair the Prince of righteousness and peace,' from the hands

liberal and enlightened system of national education. If further proof of the evil tendency of this carnal unchristian spirit be wanted, read it in letters of blood in

I shall now proceed to examine the principles an constitutions of the various religious sects, from which examination it will plainly appear-

That the Bible is not really the religion of any these sects, and that none of these sects are Christian. First, I ask the Roman Catholic, . What is your religion? or where is it to be found?' He replies, 'Part rid were traditions of the church, and the decrees of its general

dient unto faith.' The Catholic, therefore, does not pretend that the Bi the gospel-to arrange the Scriptures so as to make the ble is his only rule of faith, nor does he pretend to the first two volumes books suitable for all schools, to read right of private judgment in interpreting it; and, thus in all pulpits, in all private families, and by all individ- far, Catholics are the most consistent of all Christian uals-to terminate all strife and contention about modes sects. I next ask the member of the Church of England of faith and forms of worship, and thus promote peace or of Ireland, 'What is your religion?' He replies on earth and good will among men, are the objects exultingly, 'The Bible, the Bible is the only religion of Protestants, and, in reading the Bible, we judge of its The great principles he has taken for his guide, in meaning for ourselves.' But, what is the fact? The minconsent to the liturgy, creeds, catechisms, and thirty-That the undeniable principles of Christ's gospel nine articles of the church; and, as long as he continues to teach and preach according to these, he remain 1st. That God is presented to us as the great Father a minister of the church : but suppose, in exercising of mankind: that he governs the world, pardons sinners, and loves all his creatures as a father loves his convinced that some of the doctrines contained in the liturgy, creeds, &c., are not according to Scripture, and 2d. That the gospel is glad tidings only, especially begins to preach against the liturgy and its doctrines, and discontinues the use of the whole, or part of its liturgy, creed, &c., no matter how excellent a man, or diligent, useful and exemplary a minister he may be, 4th. That he gave one new commandment, that we he is in great danger of being expelled from the church The Bible, then, is not the religion of the Church of 5th. That there is a future state of great bliss for the England, or of Ireland, but it is that explanation of the Rible that is contained in the liturgy, creeds, and thir-6th. That his immediate followers had nothing to ty-nine articles of the Church; and the ministers of expect in this world but sufferings and persecutions. the churches have no right of private judgment allow-

ed them in interpreting the Bible, or, as soon as they 7th. That his religion released the Jews from their begin to exercise that right, they are expelled from the sects that dissent from it there, to the Presbyterians in That the indisputable principles taught by Moses are: the north of Ireland, the Calvinists, Independents, and 1st. That Jehovah alone is their God, and that God is the Particular Baptists of England, and the Cal inistic Methodists in North and South Wales, altogether a very Ed. That the descendants of Abraham are God's cho- ready to suppose they were all made of Bibles. Ask the Calvinist minister, then, 'What is your religion? 4th. That by the promise of God to Abraham, they His answer most assuredly will be, 'The Bible, the Biwere entitled to the land of Canaan for a perpetual ble only, and we claim the right of private judgment in its interpretation. But what is the fact? The Cal-5th. That God is presented to them as ' The Lord of vinist minister, before he is ordained, must declare hi Hosts,' 'The God of Battles,' as 'The Great King and belief in the doctrine of Election, perhaps of Reproba tion; also, the Assembly's Catechism, Confession of 6th. That for obedience to His laws, they are promis- Faith, Book of Scripture Proofs, &c. But suppose the Calvinist minister, belonging to any one of these nume 7th. That disobedience is threatened with all kinds of rous churches, from searching his Bible, should be convinced that the doctrine of Election, or any other Therefore, in agreement with the principles here laid the doctrines contained in his books, is unscriptural down, all passages which appear to me inconsistent and should begin to teach his people so: as sure as he

contained in the doctrine of Election, Assembly's Cut- into. echism, the Confession of Faith of the Church of Twenty-four Catholic bishops say of the Douay Bible, Scotland, &c., some or all of these, and there is no exhans of starvation

the Bible only, is the religion of Wesleyans. What is ling supposed and surmised mists; " 'as that sanctifie Wesley's large volume of sermons? I do. Will you to respect. preach the doctrines contained in these volumes of Mr. The Catholic priest says, 'Read not the Prot

ment, than they are expelled from the Connexion.

We come now to the Unitarian, the greatest boaster trines." of all, and ask him, 'What is your religion?' He says, I reply, Gentlemen of the Romish Church, there have cle of my faith in the very words of scripture; and no talent, piety and zeal, men who have spent their who pose the Unitarian minister should, after being chosen, gentlemen, most freely. from reading his Bible, become convinced that, after all, Next comes the minister of the Church. 'I am people: it is certain that, however good, talented or of the Liturgy in our churcheservice? The Liturgy is eful a man he might be, the Unitarians would expel taken from and founded in Scripture, by us correct him from their pulpits. The Bible, then, is not the re- translated. Our church is governed by archbishops, ligion of Unitarians; but it is that explanation of the bishops, &c., because it is scriptural. We reject tran-Bible which they themselves have set up: and though substantiation and the mass as blasphemous fables, dan-

We come, last of all, to the Quaker, and ask him, What is thy religion ? ' 'The Bible, read under a patient waiting for God's Holy Spirit, is my religion ; and sure, as we have no creed, and our ministers are up in your community in past ages, and thousands nov not hirelings, we can search the Scriptures freely, and exercise the right of private judgment to its full extent.' But, what is the fact? That Firman, of Portsmouth, Rathbone, of Liverpool, and, lately, Hicks, of America, having, from searching their B.bles, study and reflection, embraced opinions somewhat varying from those of stood, do teach the doctrines of the Church. Fox and Barclay, and having begun to preach them among the Quaker people, were discounsed by them, and religion of the Quaker : but it is that explanation of there is no right of private judgment for their ministers, it, they are turned out.

lowed no right of private judgment at all.

I might enumerate many other sects; but these are the principal ones. I know of no Christian sect, except, perhaps, the Freethinking Christian, that is founded upon that glorious liberty wherewith Christ came to make us free. They are all entangled with the yoke of that the Scriptures do teach Church Government by bondage. There is not a Christian sect whose religion is the Bible; there are no ministers of religion who en-Bible. The minds and consciences of the ministers of of Ireland, the Independents, Particular Calvinists, religion of all denominations are bowed down to a string Calvinistic Methodists, Methodists in Wales, &c. He of propositions, the narrow creed of the sect, from which they must not swerve to the right hand nor to the left, has elected some men and angels to everlasting life, and has elected some men and angels to everlasting life, and has elected some men and angels to everlasting life, and on pain of expulsion. The ministers of religion are others to everlasting death, without any foresight of faith or good works, but out of his own free grace and ple say in fact, if not in words, to their minister, 'Now, sir, go stand in that pulpit, and be sure you do not tell us any thing that we did not know before, nor preach to know before, or preach to us any thing we do not alreligion have nothing to do with the Bible more than doctrine. just to give it a twist to make it suit their creed; nor The Church of England and Ireland priest says, Do live." not read the books, nor attend the conventicles of the Dissenters. The Methodist preacher dissuades his hearers from reading Calvinistic books; the Calvinist from reading John Wesley's; and all the sects unite in condemning the books and teachings of Unitarians, Deists, antly proved it. and Atheists, who are generally classed together by them, to mark their abhorrence of them the stronger. But, are any of these sects Christian ! Let us see.

By this shall all men know that ye are my disciples," eave Christ, ' that we love one another. My new comsects by the only criterion Christ ever laid down to distinguish his disciples-namely, love one to another. Roman Catholics are known by their believing in the persons so well educated, thoughtful and studious as doctrine of Transubstantiation, the authority of the Friends in general are; nor can I, for a moment, sus-Pope, and the supremacy of St. Peter, but not by their pect the sincerity of their thousand advocates of reli love to each other; then they are not a Christian sect. gious liberty, submitting patiently to every species of Churchmen are known by their adherence to the Litur- persecution, till cruelty itself was wearied out, and gy and Creeds of the Church, but not by loving one voluntarily ceded to them important privileges denied vinists are known by their belief in Election, the Assem- doctrines of Friends. bly's Catechism, &c., but not by loving one another but not by loving one another: and they are not a scarcely an individual, man or woman, of any sect, that tures, for they are they which testify of me." loves his neighbor as himself, or that would be willing. No man can question either the ability or the sinor to follow, to lay down his life for his friends. 'They say, Belsham, Channing, Locke, Newton, and a thou are altogether gone out of the way' of Christ; 'there is and other master-spirits of their age, of whom the none that doeth good' to the extent Christ requires, world was scarcely worthy. The Scriptures, therefore

That the Scriptures, as at present arranged, can be sect with which I am acquainted. made to prove the dogmas of every sect.

is a man, however excellent his character might be, or Christianity, ' for in them ye think ye have eternal life, whatever might be the consequences to his family, he and they are they which testify of me.' 'Search the would be expelled from that body. The Bible, then, is Scriptures, for they are they which testify of me,' has not the religion of the Church of Scotland, the Presby- been reiterated by all the thousand founders of sects, terians of Ireland, or the Calvinists of England or North in every age of the Christian church, and this is still Wales, but it is that explanation of the Bible that is the cry. It is a curious matter, and worth inquiring

ercise of the right of private judgment for any of these sion of the Bible, printed with our permission by Richministers, but on pain of losing their situations, per- and Coyne, No. 4, Capel street, Dublin, we, by our aups of starration.

thority, approve, and declare may be used with great with great to the Wesleyan Methodists, Old Conspiritual profit by the faithful, provided it be read with nexion, New Connexion, Association, Independents, due reverence and the proper dispositions.' The trans-Kilhamites, Warrenites, Church, and Dissenting Wes- laters of the English Protestant version, appointed to leyans: no sect, not even the Calvinist, is more loud be read in churches, hailing 'the appearance of' King in professions of attachment to the Bible. The Bible, James 'as of the sun in his strength, instantly dispelthe fact? I was present at the Methodist Conference, person, who, under God, is the immediate author of Brunswick Chapel, Liverpool, a few years ago, when their true happiness,' whose very name is precious, thirty-one young persons were chosen; and, before they and, 'as the principal mover and author of the work were elected, they were asked certain questions :- 1st. humbly crave his most sacred Majesty's approbation Do you believe the Bible? I do. 2d. Will you preach and patronage, and that it may be sustained by the necording to the Bible? I will. 3d. Have you read the powerful protection of his Majesty's grace and favor. Rev. John Wesley's large volumes of sermons? 1 The one, therefore, is the Popish Bishops' Bible, and the have. Do you believe the doctrines contained in Mr. other the Protestant King's Bible, both equally entitled

Wesley? I will. Well, it so happened that the Rev. translation of the Bible; it is an unfaithful and bad Mr. Coook, Methodist travelling preacher, stationed at translation. Search our Scriptures, for they testify of Rochdale, and New Church, in Bossendale, some years all our leading doctrines.' Of transubstantiation it says, ago, from reading his Bible, became convinced that "I am the bread of life; if any man eat of this bread, John Wesley's favorite notion, in his large volumes of he shall live for ever; and the bread that I shall give sermons, the Witness of the Spirit, had no foundation is my flesh, for my flesh is meat indeed, and my blood in Scripture. He wrote a pamphlet upon the subject, is drink indeed ; as the heavenly Father hath sent me, and began to teach his new views of Scripture to his and I live by the Father, so he that eateth me shall live people. He was an excellent character, and much be- by me." Protestants believe with us the doctrines of oved, and many of his hearers embraced his new opin- the trinity, of original sin, atonement, &c., but we The consequence was, that complaint was made challenge them to produce evidence from Scripture in of him to Conference, and he was expelled from the favor of any of these doctrines half so strong as we pro-Connexion. The Bible, then, is not the religion of duce in favor of transubstantiation and the great sacthe Wesleyan Methodists, but it is that explanation of rifice of the mass. Our doctrine of the supremacy the Bible that is contained in John Wesley's large vol- the Bishop of Rome, of the authority of the priesthood umes of sermons, and there is no exercise of the right of confession, &c., are equally well founded in Scripof private judgment for their ministers; for, no sooner ture. You wrong us, therefore, in saying the Bible is do they attempt to exercise the right of private judg- not the religion of Catholics. "Search the Scriptures

'It is the Bible, the Bible only; and so strictly are my been in past ages, and are now, many thousands of opinions scriptural, that that I can express every arti- Catholic priests and pastors, of the greatest learning, other sect exercises so much freedom as we do in read- lives in searching the Scriptures, and have labored, ing and judging for ourselves.' But, how is it with the suffered and died for the cause ; and I cannot suppose Unitarian minister? Before he is chosen, he is expected for a moment that all these holy men were either insinto declare that he does not believe in the deity of Christ. cere or incapable of judging correctly. The Scriptures, the Trinity, Original Sin, Atonement, &c. But, sup- I believe, do teach the Catholic doctrines. I grant this,

some of the orthodox doctrines-the Trinity, Atonement, grossly slandered,' he exclaims, ' by the assertion that &c., are true, and should begin to preach them to his the Bible is not my religion. What if we do make use the people of this and other sects may exercise the right gerous conceits, and unscriptural doctrines (Art. 31); of private judgment themselves, their ministers are al- and one of our Articles expressly says, "Whatsoever is not contained in Scripture, nor may be proved thereby is not an article of faith or necessary to salvation.'

I reply, Gentlemen of the English and Irish churches thousands of burning and shining lights have sprung adorn it, whose lives have been devoted to the study of Scripture. I would not do them the insult or the injustice to suppose them incompetent to judge of its meaning, or insincere in declaring its conformity to their faith. I believe the Scriptures, rightly under-

Here come the minister of the Kirk of Scotland, and an Irish Presbyterian, reading the solemn league and expelled from their body. The Bible, then, is not the covenant. We shall, without respect to persons, endeavor the extirpation of popery and prelacy (Church the Bible which Fox and Barclay have set up: and of England government by archbishops, bishops, &c.), and whatsoever shall be found contrary to Scripture though not paid; for, as soon as they begin to exercise and sound doctrine, lest we be partakers of other men's sins and receive their plagues. I reply, It would be most uncharitable to suppos

that so many thousands of learned, pious, disinteres ministers of the Scotch Church, many of whom suffered persecutions of all kinds, even to death itself, could be mistaken in understanding the Scriptures, I grant But here comes John Calvin, representative of the

es of the Church of Scotland, the Presbyterians round, and pick up their pasture in a circle. The peo-love; others, not elected, though they may be called,

us any thing that we did not know before, nor preach to us any thing that we do not already believe, because, ministers have taught, suffered and died in this cause, if you should dare to tell us any thing we did not defending these principles from Scripture to the last know before, or preach to us any thing we do not already believe, we will turn you out.' The ministers of thin abundant and satisfactory proofs of the Calvinistic

have they any thing to do with religious truth: all Connexion, the New Connection, Kilamites, Warrenites, John Wesley now appears, and, with him, the Old they have to do is to make the best excuses they can. Independent Methodists, Ranters, and men of every both to themselves and others, for teaching and preaching the dogmas of their sect. Being thus Calvinism is monstrous, cruel, and unjust, contrary he greatest mental slaves in society themselves, their to Scripture, to the character of God, and to the nature policy constantly is to enslave the minds of their people, of man. "God so loved the world that he gave his Son." to stifle, and not to encourage, inquiry. The Catholic "He came not to condemn, but to save the world." clergy prohibit their members from reading any books "Come unto me, all ye that are weary and heavy laon religion, even the Protestant translation of the Bible, or attending any public worship but their own. death of a sinner, but that all should return and

Here is the Quaker, more proud of his plain, trown antiquated dress than any other sect. Contrary to nearly all other sects, he teaches that oaths, wars, tithes, and other church payments, are contrary to Scripture, and proves the sincerity of his convictions by mandment is, that ye love one another; and the tree is quietly submitting, for centuries, to be despoiled of his known by its fruits.' Let us then try all the different goods. 'Search the Scriptures,' says the Quaker also ' for they testify of me.

I cannot doubt the ability to understand Scripture of nother : then they are not a Christian sert. The Cal- to every other sect. I grant the Scriptures do teach the

We come lastly to the philosophical and rationa then they are not a Christian sect. The Quakers are Unitarian, who, rejecting the whole scheme of the orknown by their broad-brimmed hats and brown coats, thodoxy of other sects, teaching that God is one, that Christ is his greatest prophet and messenger to man, Christian secf. I know of no Christian sect that makes the only criterion of discipleship ever laid down by Christ its distinguishing feature; nay more, I know hereafter, triumphantly exclaims, 'Search the Scriphers' in the second of the se

in imitation of Christ's example, which we are all bound ity of such men as Priestly, Toulmin, Lardner, Lind must contain the doctrines of Unitarians. I grant the the Scriptures teach the opinions of every Christian

But if the Catholic doctrine of transubstantiation b Search the Scriptures,' said the divine Author of true, the mere bread and wine doctrine of Protestant

must be false; if prelacy be the only true form of church government, Presbyterianism and In epodest church government must be false; if election be true free salvation to all must be false; if the opinions of Quakers concerning oaths, wars, and church payment be true, the opinions of most sects of Catholi Protestants must be false; and if the opinions of Units. rians be true, the other sects are all in error together. But may we be permitted to ask how a book, which by thousand witnesses (all receiving it as the eracles of God) have proved, teaches every possible variety of the most contradictory propositions, can ever become the standard of truth for the human race? Out of you own mouths I judge you, ye narrow-minded sectaring

The Socialist now comes forward, and will prove the truth of his doctrines from a greater number of the most beautiful passages of Scripture than can be ad duced by any of the sects of which we have yet spoke, But how shall we pursue the inquiry? King Jang rejects six books in the Old Testament, considered as nonical by the Catholic bishops ; Unitarians consider seven books in the New Testament uncanonical, which were approved by King James ; Evanson doubts they out of four of the Gospels ; many Christian minister think little of the divine authority of the Old Turb ment; and God's chosen people, the Jews, reject the New Testament altogether. The received version, a published by his Majesty's command, and appointed pe read in churches, has a hundred chapters without particle of useful matter to an English reader, and figchapters more which no minister, who regards the frei ings of a female audience, would dare to read to his congregation, or prudent parent read in his fam by And, therefore, I shall not attempt to prove, first, the all the books of Scripture are genuine and authentic second, that they contain no positive contradictions third, that all their contents are strictly true; fourth, that they uniformly inculcate good Christian morals fifth, that in all cases they are conformable to reason sixth, that they always give us correct notions of the character of God; seventh, that they always give u right notions of the nature and final destination a man ; eighth, much less shall I attempt to prove that every book of Scripture is divinely inspired, and, conequently, is 'the word of God :' I will add, ninth that I will not attempt to prove that these books, at they are at present arranged, are, or ever can become, the standard of religious or moral truth to the human race. All that I maintain is, that the religious opinions of Socialism are more abundantly taught, in the mag beautiful parts of these sacred books, than those of any other Christian sect. In making extracts from them the example of all these sects is followed. A system is first formed, and then the Bible is ransacked, from Genesis to Revelation, for passages to confirm that sys. tem : but there is this difference, that I do not flike at the sectaries) make any attempt to reconcile the parts [ choose with all the incongruous materials that are found in these books ; and thus it will be seen that

'In whatsoever errors bred, By whatsvever tenets led, All in their sacred writings find The doctrine suited to their mind

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